

Illuminati Conspiracy Part One: A Precise Exegesis on the Available Evidence

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[Illuminati Conspiracy Part Two: Sniffing out Jesuits](#)

A Metaprogrammer at the Door of Chapel Perilous



In the literature that concerns the Illuminati relentless speculation abounds. No other secret society in recent history - with the exception of [Freemasonry](#) - has generated as much legend, hysteria, and disinformation. I first became aware of the the Illuminati about 14 years ago. Shortly thereafter I read a book, written by Robert Anton Wilson, called [Cosmic Trigger: Final Secret of the Illuminati](#). Wilson published it in 1977 but his opening remarks on the subject still ring true today:

Briefly, the background of the Bavarian Illuminati puzzle is this. On May 1, 1776, in Bavaria, Dr. Adam Weishaupt, a professor of Canon Law at Ingolstadt University and a former Jesuit, formed a secret society called the Order of the Illuminati within the existing Masonic lodges of Germany. Since Masonry is itself a secret society, the Illuminati was a secret society within a secret society, a mystery inside a mystery, so to say. In 1785 the Illuminati were suppressed by the Bavarian government for allegedly plotting to overthrow all the kings in Europe and the Pope to boot. This much is generally agreed upon by all historians. [1](#) Everything else is a matter of heated, and sometimes fetid, controversy.

It has been claimed that Dr. Weishaupt was an atheist, a Cabalistic magician, a rationalist, a mystic; a democrat, a socialist, an anarchist, a fascist; a Machiavellian amoralist, an alchemist, a totalitarian and an "enthusiastic philanthropist." (The last was the verdict of Thomas Jefferson, by the way.) The Illuminati have also been credited with managing the French and American revolutions behind the scenes, taking over the world, being the brains behind Communism, continuing underground up to the 1970s, secretly worshipping the Devil, and moping with intent to gawk. Some claim that Weishaupt didn't even invent the Illuminati, but only revived it. The Order of Illuminati has been traced back to the Knights Templar, to the Greek and Gnostic initiatory cults, to Egypt, even to Atlantis. The one safe generalization one can make is that Weishaupt's intent to maintain secrecy has worked; no two students of Illuminology have ever agreed totally about what the "inner secret" or purpose of the Order actually was (or is . . .). There is endless room for spooky speculation, and for pedantic paranoia, once one really gets into the literature of the subject; and there has been a wave of sensational "ex-poses" of the Illuminati every generation since 1776. If you were to believe all this sensational literature, the

damned Bavarian conspirators were responsible for everything wrong with the world, including the energy crises and the fact that you can't even get a plumber on weekends. (pp. 3-4)

That short excerpt is perhaps the most honest and succinct introduction to the Illuminati as you'll ever come across. So it is more than a bit ironic that Wilson, throughout the rest of the text, proceeds to perpetuate and expand upon similar myths, and in the process manages to take it to a whole new level. ² In the end, the Illuminati had mystified Wilson as much as anyone in the preceding centuries.

Robert Anton Wilson (RAW) is an enigma in his own right: an archetypal Trickster in the tradition of Aleister Crowley or Timothy Leary, both of whom he greatly admires. ³ The [Cosmic Trigger Trilogy](#) is meant to awaken the reader to multiple mind-blowing streams of thought and completely shatter preconceived notions of perception, time and space - much as the writings of illuminists themselves. Herein lies the seed of speculation to the effect that he must surely be in on the conspiracy - some have gone so far as to believe he's the Grand Master (or inner head) of the Illuminati himself. Wilson has always toyed with the accusations, and in typical RAW fashion, he's never denied it outright.

Cosmic Trigger wasn't the first book Wilson dedicated to the theme, however. Two years earlier, in 1975, RAW and co-author Robert Shea popularized the modern wave of Illuminati conspiracies with the publication of the novel [Illuminatus! Trilogy](#). A veritable cult classic, *Illuminatus* invigorated the underground market and spawned a whole new generation of conspiracy authors. One cannot read any of RAW's material without a healthy sense of humor, though, and *Illuminatus* is definitely no exception. Written between 1969 and 1971 it reads like a subversive anarchist manual, yet satirical and surreal at the same time. The cut-and-paste job of excerpts right into the flow of dialogue - from books and pamphlets on a wide range of conspiracy theories - probably boosted its appeal from the beginning.

Any researcher investigating the Illuminati today would be remiss not to mention RAW - especially in a book or document purporting to cover the subject in detail. With the exception of Myron Fagan, "Wild" Bill Cooper, ⁴ the John Birchers and Biblical endtimes literature, the formation of the current mythos surrounding the subject has a lot to do with the popularity of Wilson's books: have you ever seen the Illuminati and the star Sirius mentioned in the same paragraph?

Before plunging headlong into the history of the Bavarian Illuminati, it might be useful to have a look at Wilson's diagram - his interpretation (at the time) of the "occult conspiracy" as it has been transmitted through the ages (*Cosmic Trigger: Final Secret of the Illuminati*, p.188):

New Promethean Possibilities

"European aristocrats transferred their lighted candles from Christian altars to Masonic lodges. The flame of occult alchemists, which had promised to turn dross into gold, reappeared at the center of new "circles" seeking to recreate a golden age: Bavarian Illuminists conspiring against the Jesuits, French Philadelphians against Napoleon, Italian charcoal burners against the Hapsburgs."

- Billington, [Fire in the Minds of Men: Origins of the Revolutionary Faith](#), p. 6

The Bavarian Illuminati originated during an age replete with the growing belief in the acquisition of truth through observation and experience. The Age of Enlightenment was in full swing and by the end of the Eighteenth Century an explosion of natural philosophy, science, the

resurgence of hermeticism and occult experimentation, all competed directly with the traditional teachings of the Church and the Jesuit monopoly in the Universities and Colleges. [5](#) Numerous ideologies owe an intellectual and political heritage to this period: skepticism, rationalism, atheism, liberalism, humanism, reductionism, modernism, communism, nihilism and anarchism - among the most apparent.

As the Eighteenth Century came to a close Baron de Montesquieu (1689-1755), Denis Diderot (1713-1784), Voltaire (1694-1778), Jean-Jacques Rousseau (1712-1778), Marquis de Condorcet (1743-1794), Comte de Mirabeau (1749- 1791), David Hume (1711-1776), Adam Smith (1723-1790), Immanuel Kant (1724-1804), Emanuel Swedenborg (1688-1772) and Johann Wolfgang von Goethe (1749-1832) were famous in their own time. The instrument of reason became a new faith, no less susceptible to its own breed of dogmatism. The philosophers of the Enlightenment reasoned that the physics of Newton might become applicable in all fields of endeavor: the fundamental cosmic laws of nature could transform society and man himself into a "noble savage." [6](#)

The idea of a "glorious revolution" attained widespread acceptance, but during Weishaupt's time it was still a relatively new concept to link political change with social change. The "imminent revolution of the human mind," promulgated by the "radical Bavarian Illuminists," coincided with Mirabeau's doctrine of a coming secular upheaval and universal revolution. Mirabeau proclaimed Prussia to be the most likely place for the start of the revolution, with the "German Illuminists as its probable leaders." History records, however, that it was Mirabeau himself who became one of the main catalysts to spark the "fire in the minds of men" during the French Revolution. [7](#)

At about the same time Weishaupt was embarking on an academic career two important figures entered the world stage: Thomas Robert Malthus, [8](#) born in 1766, a major influence on Darwinism, population control and the eugenics movement; four years later we see the birth of Georg Wilhelm Friedrich Hegel, in Stuttgart Germany, the inventor of what would become known as the "Hegelian Dialectic." "For Hegelians," Antony C. Sutton reports, "the State is almighty and seen as 'the march of God on earth.' Indeed, a State religion. Progress in the Hegelian State is through contrived conflict: the clash of opposites makes for progress. If you can control the opposites, you dominate the nature of the outcome" (Introduction to the 2002 edition of [America's Secret Establishment: An Introduction to the Order of Skull & Bones](#), no pagination PDF copy).

Revolutionary radicals were impressed with the proof-of-concept displayed by the ruthless conspirators in France. Malthusian and Hegelian dogma became equally influential for anarchists, communists, the intelligentsia and the new breed of revolutionaries that surfaced in the 19th Century: Young Hegelians such as Bakunin, Proudhon and Marx took up the cause in the "spirit of the times" to "destroy in order to build."

The Bavarian Illuminati: The "Insinuating Brothers" of

"Weishaupt . . . proposed as the end of Illuminism the abolition of property, social authority, nationality, and the return of the human race to the happy state in which it formed only a single family without artificial needs, without useless sciences, every father being priest and magistrate. Priest of we know not what religion, for in spite of their frequent invocations of the God of Nature, many indications lead us to conclude that Weishaupt had, like Diderot and d'Holbach, no other God than Nature herself. From his doctrine would naturally follow German ultra-

Hegelianism and the system of anarchy recently developed in France, of which the physiognomy suggests a foreign origin.”

- Henry Martin, *Histoire de France depuis les temps les plus reculés jusqu'en 1789*, XVI. 533. [9](#)

“Do you realize sufficiently what it means to rule - to rule in a secret society? Not only over the lesser or more important of the populace, but over the best of men, over men of all ranks, nations, and religions, to rule without external force, to unite them indissolubly, to breathe one spirit and soul into them, men distributed over all parts of the world? . . . And finally, do you know what secret societies are? What a place they occupy in the great kingdom of the world's events? Do you think they are unimportant, transitory appearances?”

- Adam Weishaupt, *Nachtrag von weitem Originalschriften*, II, pp. 44, 51. [10](#)

A quick perusal on the World Wide Web will show the disparity of opinions and irreconcilable differences about the history of the Illuminati - Bavarian or otherwise. It's getting better though, a recent article published by the American Atheists [11](#) - [The Enlightenment, Freemasonry, and The Illuminati](#) - has solid documentation and thorough references for those inclined to investigate further into primary and secondary source material; the Grand Lodge of British Columbia and Yukon [has uploaded](#) part of Vernon L. Stauffer's [New England and the Bavarian Illuminati](#); [Bilderberg.org](#) has most of [the relevant parts](#) of John Robison's classic, *Proofs of a Conspiracy Against all the Religions and Governments of Europe*; the Catholic Encyclopedia has long had a [good, but short](#), article; [nearly the complete text](#) - and the two most important chapters as it concerns the Illuminati - from Nesta Webster's *Secret Societies & Subversive Movements* has been posted; [three important chapters](#) from Rabbi Marvin S. Antelman's [To Eliminate the Opiate Vol. I](#); Wikipedia.org has an [adequate article](#); and, for those poor Dan Brown fans whose first introduction to the Illuminati was the bestseller [Angels & Demons](#), there's [a good debugging write-up](#) from the Center for Studies on New Religions.

If you never buy a single book on the Illuminati, and just read the internet references cited above, you would have an excellent grasp - much greater than your average conspiracy theorist - on the facts (as we can safely say) concerning the rise and fall of the Bavarian Illuminati. I have taken it a bit further, however. For the last six months I've engaged in a crash course on the Illuminati and related subjects: absorbing and taking notes from *Proofs of a Conspiracy* ..., and other internet references; buying Barruel's *Memoirs Illustrating the History of Jacobinism*, Billington's *Fire In the Minds of Men: Origins of the Revolutionary Faith*, Webster's *Secret Societies & Subversive Movements*, Antelman's *To Eliminate the Opiate Vol. I*, Yates' [The Rosicrucian Enlightenment](#), Fulop-Miller's *The Power and Secret of the Jesuits*, Carr's [Pawns in the Game](#); and at the same time consulting other works, in my own personal library, when needed. [12](#)

A Chronological Overview

In an effort to keep the notes to a minimum and still provide thorough citation, the following abbreviations will be applied:

- **AB** - *Memoirs Illustrating the History of Jacobinism*, by Augustin Barruel, 1798, Real-View-Books Classics Reprint, 2002 edition
- **VS** - [Chapter III: The European Illuminati \(332 KB\)](#), from *New England and the Bavarian Illuminati*, by Vernon L. Stauffer Ph.D., 1918
- **JB** - *Fire In the Minds of Men: Origins of the Revolutionary Faith*, by James H. Billington, 1980

- **NW** - *Secret Societies & Subversive Movements*, by Nesta H. Webster, 1924, A&B Publishers Group, 1998
- **JR** - [Proofs of a Conspiracy Against all the Religions and Governments of Europe](#), by John Robison, 1798
- **MA** - *To Eliminate The Opiate*, by Rabbi Marvin S. Antelman, 1974
- **CG** - [The Enlightenment, Freemasonry, and The Illuminati](#), by Conrad Goeringer
- **TM** - [A Bavarian Illuminati Primer](#), by Trevor W. McKeown
- **MI** - [The Illuminati and Angels & Demons FAQ - Do the Illuminati Really Exist?](#), by Massimo Introvigne
- **CE** - [Catholic Encyclopedia: Illuminati](#)

1748

February 6. Adam Weishaupt is born (d. 1830) of Westphalian parents [CE] in Ingolstadt Bavaria. Fittingly, the Weishaupt family name first appeared in Baden and was anciently associated with tribal conflicts around the area. [[House of Names: Weishaupt Family Crest](#)]

1755

Weishaupt's father, George, dies. He is turned over to his liberal godfather, Baron Johann Adam Ickstatt (1702-1776), curator of the University of Ingolstadt and a member of the Privy Council. [VS, CG]

While growing up Weishaupt was educated by the Jesuits and was "accorded free range in the private library of his godfather, the boy's questioning spirit was deeply impressed by the brilliant though pretentious works of the French 'philosophers' with which the shelves were plentifully stocked." [VS] He studies law, economics, politics, history and philosophy; voraciously devouring every book which he came across. [VS]

1768

Weishaupt graduates from the University of Ingolstadt. He serves for four years as a tutor and catechist. [VS]

1772

Weishaupt is appointed as professor of civil law at the University of Ingolstadt. [CE]

1773

Pope Clement XIV dissolves the Jesuit Order.

Weishaupt becomes the first layman to occupy the chair of canon law; the prestigious position had been held by a Jesuit for the previous 90 years. [VS, CE]

Weishaupt marries, against the wishes of Ickstatt. [VS]

1775

Weishaupt is promoted to dean of the faculty of law. [VS]

1776

May 1. Weishaupt founds the Order of the Illuminati with an original membership of five. [13](#) The Order is secret, hierarchical and modeled on the Jesuits. The original name for the Order was uncertain: Perfectibilists and Bees were both considered, but Weishaupt settled on Illuminati -

chosen, perhaps, because of the "image of the sun radiating illumination to outer circles" [JB: 94-95] The Order was, therefore, always represented in communications between members as a circle with a dot in the center ⊙ This symbolic imagery - the point within a circle, the Perfectibilists and the Bees - is also reflective of Weishaupt's fascination with Eleusinian [14](#) and Pythagorean Mysteries; no doubt learning of this early on having access to Ickstatt's considerable library.

Like most secret societies the basic structure of the Order was divided into classes and degrees, in the following manner:

I. The Nursery

1. Preparatory Literary Essay
2. Novitiate (Novice)
3. Minerval (Brethren of Minerva, Academy of Illuminism)
4. Illuminatus Minor

II. Symbolic Freemasonry

1. Apprentice
2. Fellow Craft
3. Master
4.
 - a. Scots Major Illuminatus
 - b. Scots Illuminatus Dirigens (Directory)

III. Mysteries

1. Lesser
 - a. Presbyter, Priest, or Epopot
 - b. Prince or Regent
2. Greater
 - a. Magus
 - b. Rex or King

"The Zoroastrian-Manichaeian cult of fire was central to the otherwise eclectic symbolism of the Illuminists; their calendar was based on Persian rather than classical or Christian models." [JB: 95] Weishaupt explains: "The allegory in which the Mysteries and Higher Grades must be clothed is Fire Worship and the whole philosophy of Zoroaster or of the old Parsees [15](#) who nowadays only remain in India; therefore in the further degrees the Order is called 'Fire Worship' (Feuerdienst), the 'Fire Order,' or the 'Persian Order' - that is, something magnificent beyond all expectation." [NW: 201] Weishaupt constructed the Illuminati calendar to commemorate the date of the Persian King Yazdegerd III (632 AD) [MI] - the Parsees (Parsis) still use the same dating system to this day. [16](#) Barruel relates how the Illuminati Novice in-training "must ... learn how to date his letters, and be conversant with the Illuminized Hegira or Calendar; for all letters which he will receive in future will be dated according to the Persian era, caled [sic] *Jezdegert* and beginning A.D. 630. The year begins with the Illuminees on the first of *Pharavardin*, which answer to the 21st of March. Their first month has no less than forty-one days; the following

months, instead of being called May, June, July, August, September, and October, are *Adarpahascht*, *Chardad*, *Thirmeh*, *Mervedmeh*, *Shaharimeh*, *Meharmeh*: November and December are *Abenmeh*, *Adameh*: January and February, *Dimeh*, and *Benmeh*: The month of March only has twenty days, and is called *Asphandar*." [AB: 429; emphasis in original] [17](#)

For the Novice, the letters to his Superior are to be written in cipher: "he must make himself master of that cypher, which is to serve him until initiated into the higher degrees, when he will be entrusted with the hieroglyphics of the Order." [AB: 429] Barruel (p.438) displays the first cipher [18](#) introduced to the Illuminati Novice:

A	B	C	D	E	F	G	H	I	K	L	M
12	11	10	9	8	7	6	5	4	3	2	1
N	O	P	Q	R	S	T	U	W	X	Y	Z
13	14	15	16	17	18	19	20	21	22	23	24

The Hieroglyphic cipher used in the higher Scotch Knight degrees is also reproduced by Barruel:

The Bavarian Illuminati were set up for "political intriguing rather than in speculation" [NW: 201], the Illuminati became "much more characteristic of a militia in action than an order with initiations." [JB: 95] Weishaupt's contempt for certain esoteric pursuits - as a "thing-in-itself" - was widely known: "... in Weishaupt's system the phraseology of Judaism, the Cabalistic legends of Freemasonry, the mystical imaginings of the Martinistes, play at first no part at all. For all forms of 'theosophy,' occultism, spiritualism, and magic Weishaupt expresses nothing but contempt, and the Rose-Croix masons are bracketed with the Jesuits by the Illuminati as enemies it is necessary to outwit at every turn. Consequently no degree of Rose-Croix finds a place in Weishaupt's system, as in all the other Masonic orders of the day which drew their influence from Eastern or Cabalistic [19](#) sources." [NW: 200]

Weishaupt seems to have shown the most disdain towards the occult pursuits of his own time; of the ancient mysteries he has nothing but high regard. The Insinulators, while in pursuit of potential recruits, "must remark, that there exists doctrines solely transmitted by secret traditions, because they are above the comprehension of common minds. In proof of his assertions he will cite the Gymnosophists in the Indies, the Priests of Isis in Egypt, and those of Eleusis and the Pythagorean School in Greece." [AB: 422]

Ascending the Illuminati hierarchy wasn't so much for the purpose of attaining wisdom as to be "remade into a totally loyal servant of a universal mission." [JB: 94] In a letter to fellow Illuminist, Xavier Zwack, dated Mar 10 1778, Weishaupt had said, "We cannot use people as they are, but begin by making them over." [JB: 94]

1777

Weishaupt is initiated into Freemasonry, in Munich, at the Lodge Theodore of Good Counsel. By the middle of 1779, Weishaupt's "Insinulators" had completely wrestled control of the Lodge and it was regarded as part of the Order of the Illuminati. [VS]

1780

February 8. Weishaupt's wife dies. [VS]

July. Baron von Knigge is initiated into the Order. [VS] Knigge was connected to the court of Hesse-Cassel [VS] and a prominent Strict Observance freemason. He subsequently restructured the Order and recruited many prominent members: "the notion of restricting the field of

recruiting solely to the young was abandoned, and this phase of the propaganda was widened so as to include men of experience whose wisdom and influence might be counted upon to assist in attaining the objects of the order." [VS] By 1784, largely due to Knigge's circle of influence, the Illuminati had "between two and three thousand members." [VS]

1782

July 16. Congress of Wilhelmsbad convened. Probably the most significant event of the era as far as any official coalition between secret society factions:

"At Wilhelmsbad, near the city of Hanau in Hesse-Cassel, was held the most important Masonic Congress of the eighteenth century. It was convoked by Ferdinand, Duke of Brunswick, [20](#) Grand Master of the Order of Strict Observance ... there were delegates from Upper and Lower Germany, from Holland, Russia, Italy, France, and Austria; and the order of the Illuminati was represented by the Baron Von Knigge. It is not therefore surprising that the most heterogeneous opinions were expressed."

- Albert G. Mackey. [Mackey's Revised Encyclopedia Of Freemasonry](#), under "Wilhelmsbad, Congress of"

"...it was not until the Congress de Wilhelmsbad that the alliance between Illuminism and Freemasonry was finally sealed....What passed at this terrible Congress will never be known to the outside world, for even those men who had been drawn unwittingly into the movement, and now heard for the first time the real designs of the leaders, were under oath to reveal nothing. One such honest Freemason, the Comte de Virieu, a member of Martiniste Lodge at Lyons, returning from the Congre's de Wilhelmsbad could not conceal his alarm, and when questioned on the 'tragic secrets' he had brought back with him, replied: 'I will not confide them to you. I can only tell you that all this is very much more serious than you think. The conspiracy which is being woven is so well thought out that it will be, so to speak, impossible for the monarchy and the Church to escape from it.' From this time onwards, says his biographer, M. Costa de Beauregard, 'the Comte de Virieu could only speak of Freemasonry with horror.'" (Nesta H. Webster. *World Revolution - The Plot Against Civilization*, p. 18.)

1784

April 20. Baron von Knigge resigns from the Illuminati. His quarrels with Weishaupt over the direction and management of the Order had reached a boiling point. A certain amount of jealousy was apparent from both parties - though Weishaupt certainly was a Machiavellian, by all accounts. On July 1st Knigge signs a formal agreement to return all property, rituals and initiations belonging to the Order, and to maintain silence about Illuminati secrets. Knigge was convinced of Weishaupt's Jesuitism; he accused him of being "a Jesuit in disguise." [VS, CE]

June 22. The Elector of Bavaria, Duke Carl Theodore, issues the first edict against secret societies not authorized by the law or the sovereign.

This first edict seems to have been brought upon by ex-member, Professor Joseph Utzschneider, who had quit the Order in August 1783. Just a few months later, in October, Utzschneider along with Grünberger and Cosandey, fellow professors with him in the Marianen (Marienburg) Academy [21](#) and members of the Order, presented the Duchess Maria Anna with an internal Illuminati document, and a membership list. The Duchess was thoroughly alarmed and passed it on to the Duke. [VS, JR]

1785

February. Some members of the Illuminati appeal to Carl Theodore for an appearance before him to prove their innocence. The offer is rejected. [VS]

March 2. The Bavarian Monarch issues the second edict against secret societies, specifically naming the Illuminati and Freemasonry; shortly after a considerable amount of important documents were concealed or put to the flames. [VS] This second ban was more forceful, it "left no room for evasion." The government enforcers were giving weapons to "wage an effective command." [VS]

Weishaupt had already left his post at the University two weeks earlier, obviously knowing about the approaching storm. "He fled across the border to Regensburg, and finally settled at Gotha" under the protection of Illuminati member Duke of Saxe-Gotha. [VS] Thirteen years later Barruel writes, "[Weishaupt] now banished from his country as a traitor to his Prince and to the whole Universe, peacefully at the court of Ernest Lewis, Duke of Saxe Gotha, enjoys an asylum, receives a pension from the public treasury, and is dignified with the title of Honorary Councillor to that Prince." [AB: 400]

Judicial inquiries were held at Ingolstadt. Subsequent government measures were taken and some members made formal confessions. A considerable membership was found to be held within the military; officers and soldiers were ordered to come forward and confess any involvement. State officials, professors, teachers, and students who were found out to be members were summarily dismissed. Some were even banished from the country. [VS]

September 9. Utzschneider, Grünberger, and Cosandey make a joint Juridical Deposition before the Elector:

"The object of the first degrees of Illuminism is at once to train their young men, and to be informed of every thing that is going forward by a system of espionage. The Superiors aim at procuring from their inferiors diplomatic acts, documents, and original writings. With pleasure they see them commit any treasons or treacherous acts, because they not only turn the secrets betrayed to their own advantage, but thereby have it in their power to keep the traitors in a perpetual dread, lest, if they every showed any signs of stubbornness, their malefactions should be made known.-Oderint dum metuant, let them hate, provided they fear, is the principle of their government.

"The Illuminees from these first degrees are educated in the following principles:

- I. "The Illuminee who wishes to rise to the highest degree must be free from all religion; for a *religionist* (as they call every man who has any religion) will never be admitted to the highest degrees."
- II. The *Patet Exitus*, or the doctrine on Suicide, is expressed in the same terms as in the preceding deposition.
- III. "*The end sanctifies the means*. The welfare of the Order will be a justification for calumnies, poisonings, assassinations, perjuries, treasons, rebellions; in short, for all that the *prejudices* of men lead them to call crimes.
- IV. "One must be more submissive to the Superiors of Illuminism, than to the sovereigns or magistrates who govern the people; and he that gives the preference to sovereigns or governors of the people is useless to us. Honor, life, and fortune, all are to be sacrificed to the Superiors. The governors of nations are despots when they are not directed by us.-They can have no authority over us, who are free men.

- V. "The love of one's prince and of one's country are incompatible with views of an immense extent, with *the ultimate ends of the Order*, and one must glow with ardour for the attainment of that *end*.

"The Superiors of Illuminism are to be looked upon as the most perfect and the most enlightened of men; no doubts are to be entertained even of their infallibility."

"It is in these moral and political principles that the Illuminees are educated in the lower degrees; and it is according to the manner in which they imbibe them and show their devotion to the Order, or are able to second its views, that they are earlier or later admitted to the higher degrees.

"They use every possible artifice to get the different post-offices in all countries entrusted to the care of their adepts only. They also boast that they are in possession of the secret of opening and reclosing letters without the circumstance being perceived.

"They made us give answers in writing to the following questions: How would it be possible to devise one single system of morals and one common Government for all Europe, and what means should be employed to effectuate it? Would the Christian Religion be a necessary requisite? Should revolt be employed to accomplish it? &c. &c.

"We were also asked, in which Brethren we should place the most confidence if there were any important plan to be undertaken; and whether we were willing to recognize the right of life and death as vested in the Order; and also the right of the sword, *Jus Gladii*.

"In consequence of our acquaintance with this doctrine of the Illuminees, with their conduct, their manners, and their incitements to treason, and being fully convinced of the dangers of the Sect, we the Aulic Counsellor Utzschneider and the Priest Dillis left the Order. The Professor Grünberger, the Priest Cosandey, Renner, and Zaupfer, did the same a week after, though the Illuminees sought to impose upon us shamefully, by assuring us that his Electoral Highness was a member of their Order. We clearly saw that a Prince knowing his own interests, and wholly attending to the paternal care of his subjects, would never countenance a Sect, spreading through almost every province under the cloak of Free-masonry; because it sows division and discord between parents and their children, between Princes and their subjects, and among the most sincere friends; because on all important occasions it would install partiality on the seats of justice and in the councils, as it always prefers the welfare of the Order to that of the state, and the interests of its adepts to those of the prophane. Experience had convinced us, that they would soon succeed in perverting all the Bavarian youth. The leading feature in the generality of their adepts were irreligion, depravity of morals, disobedience to their Prince and to their parents, and the neglect of all useful studies. We saw that the fatal consequence of Illuminism would be, to create a general distrust between the prince and his subjects, the father and his children, the minister and his secretaries, and between the different tribunals and councils. We were not to be deterred by that threat so often repeated, *That no Prince can save him that betrays us*. We abandoned, one after the other, this Sect, which *under different names*, as we have been informed by several of our former Brethren, has already spread itself *in Italy, and particularly at Venice, in Austria, in Holland, in Saxony, on the Rhine, particularly at Frankfort, and even as far as America*. -The Illuminees meddle as much as possible in state affairs, and excite troubles wherever their Order can be benefited by them."

"We are not acquainted with the other *Invisibles*, who in all probability are chiefs of a higher degree.

"After we had retired from the Order, the Illuminees calumniated us on all sides in the most infamous manner. Their cabal made us fail in every request we presented; succeeding in

rendering us hateful and odious to our superiors, they even carried their calumnies so far as to pretend that one of us had committed murder. After a year's persecution, an Illuminee came to represent to the Aulic Counsellor Utzschneider, that from experience he must have learned that he was every where persecuted by the Order, that unless he could contrive to regain its protection, he would never succeed in any of his demands, and that he could still regain admission." [AB: 684-88; emphasis in original]

1786

On October 11 police search Xavier Zwack's residence in Landshut. A number of books and over two hundred letters, between Weishaupt and the Areopagites, were confiscated. The documents were published by the Bavarian government under the title *Einige Originalschriften des Illuminaten Ordens*. [VS, TM]

The evidence discovered at Zwack's residence was considerable: besides the secret communications between the Illuminati Adepts, the authorities found tables containing the Order's symbols and the Persian calendar; membership rosters, statutes, instructions for recruiters, ceremonies of initiation and imprints of the Order's insignia; a eulogy of atheism and a copy of a manuscript entitled *Better Than Horus*; a proposal for a branch of Illuminism for woman; [22](#) several hundred impressions of Government seals (with a list of their owners, princes, nobles, clergymen, merchants, etc.), for the purposes of counterfeiting; instructions for the making of the poison [Aqua Toffana](#), poisonous gas and secret ink; "an infernal machine" for the safeguarding of secret papers - apparently a strong box that would blow up, destroying its contents; and receipts for procuring abortion and a formula for making a tea to induce the procedure. [VS, JR, MA: 51, NW: 228, AB: 692-93]

In the space of a few months, in 1786 - in order to save face - Weishaupt pens 9 different apologetic pamphlets, most notably: *Apologie der Illuminaten*, Frankfort and Leipzig, 1786, and *Vollständige Geschichte der Verfolgung der Illuminaten* in Bayern, Frankfort and Leipzig, 1786. [VS]

1787

As a result of further police searches of Baron Bassus' castle at Sandersdorf, the Bavarian government published more secret documents of the Order: *Nachtrag von weitem Originalschriften ...* [VS]

August 16. The third and final edict against the Order is put into effect by the Duke of Bavaria. The former edicts were reemphasized "and in addition, to give maximum force to the sovereign's will, criminal process, without distinction of person, dignity, state, or quality, was ordered against any Illuminatus who should be discovered continuing the work of recruiting. Any so charged and found guilty were to be deprived of their lives by the sword; while those thus recruited were to have their goods confiscated and themselves to be condemned to perpetual banishment from the territories of the duke. Under the same penalties of confiscation and banishment, the members of the order, no matter under what name or circumstances, regular or irregular, they should gather, were forbidden to assemble as lodges." [VS]

Illuminati Membership List: Alias, Occupation, Residence and Associates

Partial List of Known Illuminati: 1776 - 1787

Code Name (Alias)	Occupation	Circle of Influence
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Abel, Jacob Friedrich von (1751-1829)	<i>Pythagoras Abderites</i>	Professor of philosophy in Stuttgart; general superintendent in Urach and Reutlingen	Friedrich Schiller 23
Baader, Ferdinand M. (1747-1797)	<i>Celsus</i>	Professor, Munich; Physician to the Electress Dowager	
Baierhammer, Alois	<i>Zoroaster; then Confucius</i>	Monastery judge in Diessen	
Banffy, Count des Barres, Karl	<i>Archelaus</i>	Governor of Transylvania Major in the French service	
Bassus, Thomas Maria De (1742- 1815)	<i>Hannibal</i>	Baron; Court adviser, Munich; printer	Weishaupt; Johann Simon Mayr; 24 Switzerland, Austria and Northern Italy



I was lucky enough [to find](#) a small write-up on Bassus. Here are some extracts taken from Massimo Lardi, Italianopera correspondent from Coira; Luca Bianchini and Anna Trombetta, Italianopera correspondents from Sondrio; and published in Grigionitaliani Notebooks, July 2000:

"The baron Thomas Maria Freiherr De Bassus was born in Poschiavo, Switzerland, in 1742. He studied jurisprudence at the University of Ingolstadt. Weishaupt (code name Spartacus), who founded the Order of the Bavarian Illuminati, on the 1 May 1776, was his schoolmate. De Bassus practiced for a year as an Adviser of court to München in Bavaria. In 1767 he became Patron [Podestà] of Poschiavo, a task already taken from his father Giovanni Maria. He married Cecilia Domenica Massella, from a family of notaries. At the premature death of his father, he inherited the palace of piazza del Borgo in Poschiavo, known today as the Albrici Hotel, in addition to his wealthy possessions in Valtellina and in Val di Poschiavo. After he had engaged the position of legal Assistant in Tirano (in the province of Sondrio, under the power of Grigioni), De Bassus became Podestà of Traona in 1781 and inherited in that period the goods of the German family branch, e. g. the feuds of Sandersdorf, Mendorf, Eggersberg, Harlanden and Dachenstein.

"Entering the Order of the Bavarian Illuminati with the code name of Hannibal, De Bassus had the assignment, like the pseudonym suggests, to spread Illuminism beyond the Alps, above all in the Three Leagues (Swiss) and in the north of Italy. De Bassus acquired a printing company that, with

the help of the Illuminatus typographer Joseph Ambrosioni, became the center of the diffusion of Weishaupt's ideas from Poschiavo. The edition of De Bassus (1782) of the first Italian translation of the Werther of Goethe, written by Gaetano Grassi from Milan, was famous."

In 1787, police searches of the Baron's castle turned up incriminating evidence against himself and the Illuminati. He was a great recruiter for the Order. In letters to Weishaupt he boasted of his conquests at Bozen (in the south of Austria), initiating "the President, the Vice-President, the principal Counsellors of Government, and the Grand Master of the Posts." Later, in his travels to Italy, he sends back word of having initiated "his Excellency the Count W..." in Milan. [AB: 605]

Bleibtreu, Karl	<i>Busius</i>	Counsellor of the Chamber at Neuwied	
Bleibtreu, Leopold	<i>Alberoni</i>	Counsellor of the Chamber at Neuwied 25	
	<i>Amelius</i>	Privy Counselor, Weimar; musician, composer, music teacher; translator, publisher, tutor	Nicholas Bonneville; Goethe; Gotthold Ephraim Lessing -> Moses Mendelssohn's wife



Bode, Johann Joachim Christoph (1730-1793)

Rabbi Marvin S. Antelman declares that Bode was the tutor of Mendelssohn's wife [MA: 76]; very likely true since Bode was good friends with Mendelssohn's publishing partner, Lessing.

Goethe was another one of Bode's good friends, and it was probably through the latter that Goethe was "insinuated" into the Illuminati - he was certainly one of " [Goethe's best Masonic advisers](#)." Bode, according to Billington (p.96), was the "decisive channel of Illuminist influence" on Nicholas Bonneville, during his "first of two visits to Paris (June of 1787)" - which, by itself, is enough to support the theory for a real Illuminati influence on the French Revolution. The importance of Bonneville on the ideas and progression of the French Revolution, and on other groups and figures of the time, is fleshed out masterfully by Billington (Bonneville, Nicholas, 12, 25, 35-44, 56, 67, 73, 160, 259; Babeuf and, 83-86 3:234,240; German culture and, 60-62, 112; Illuminism and, 96-97, 99; journalism of, 35-38, 307, 458, 3:233,236; Pythagorean influence on, 100-3; Social Circle of, 33, 39, 42-44, 60, 72, 76, 84-85, 103, 484).

Bronner, Franz Xavier (1758-1850)	<i>Aristoteles</i>	A former Benedictine monk who left the monastery to
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		become a teacher, poet and librarian in Switzerland; 26 German-Swiss writer and professor	
Brigido, Count Joseph (d. 1817)		Governor of Galicia from 1780 to 1794	Viennese Lodge, The Truthful Harmony; Archbishop of Ljubljana, Ivan Michael
Busche, Georg Baron von dem	<i>Bayard</i>	Hanoverian Lieutenant-General Treasurer at Eichstatt; Austrian Envoy to St. Petersburg; Court Chancellor, State Vice Chancellor and Foreign Minister 27	
Cobenzl, Count Johann Ludwig von (1753-1809)	<i>Arrian</i>	Austrian Vice Chancellor, successor to W. Kaunitz in the office of Court Chancellor and Vice Chancellor; Foreign Minister 28	
Cobenzl, Johann Philipp Graf von (1741-1810)	<i>Numa Pompilius Romanus</i>	High Bailiff at Weinberg in the Electorate of Hanover	
Compe	<i>Aristodemes</i>	Counselor at Munich	
Costanzo, Marquis Const. von	<i>Diomedes</i>	Grand Duke of Frankfort-on-the-Main; Archbishop-Elector of Mainz, Arch-Chancellor of the Holy Roman Empire, Archbishop of Regensburg	Mayer Amschel Rothschild; Goethe, Schiller, Wieland
Dalberg, Karl Theodor, Baron Von (1744-1817)	<i>Baco v. Verulam (also Crescens 29)</i>		



Archbishop Dalberg was an emancipator of the Jews. In 1811 he enacted a special law "decreeing that all Jews living in Frankfort, together with their descendants, should enjoy civil rights and privileges equally with other citizens." [30](#) In exchange for these newfound liberties the Jews had to pay him 440,000 florins; [31](#) financed by Mayer Amschel

Rothschild, [32](#) at a substantial profit, no doubt. A number of Masonic Jews at the time also petitioned von Karl for the "exclusive right to maintain lodges in the city." [33](#)

According to Niall Ferguson, Mayer Amschel was soon acting as Dalberg's "court banker." During the emancipation of the Frankfort Jews, Rothschild had also advanced him 80,000 gulden "to finance his journey to Paris for the baptism of Napoleon's son." Afterwards, Rothschild assisted him in speculative purchases of land and Dalberg returned the favor by appointing Mayer Amschel to the electoral college of Hanau. Mayer Amschel's son, also named Amschel, continued the relationship after his father's death and advanced 250,000 gulden for Dalberg to purchase horses for the French army. [34](#)

This Illuminated Prince had a spectacular career in the Roman Catholic church. According to the Catholic-Hierarchy.org, Archbishop Dalberg was a Priest for twenty-nine years and a Bishop for twenty-eight. At the time of his initiation though he had only been "Coadjutor of Mentz." [AB: 699]

Interestingly, Lord Acton (John Emerich Edward Dalberg Acton) inherited the title of baronet from his grandfather, whose cousin had married the only daughter of Karl's nephew Emmerich Joseph Dalberg (Emeric Joseph, duc de Dalberg). [35](#)

Ditfurth, Franz W. v. (1738-1813)	<i>Minos</i>	Assessor to the Imperial Chamber of Wetzlar
Dorsch, Anton Josef (1758-1819)	<i>Ptolemäus Lathurus</i>	Professor of theology in Mainz; Professor of Moral Theology at the Episcopal Academy in Strassburg 36
Drexel, Anton (1753-1830)	<i>Pythagoras</i>	Librarian at Munich
de Duffrene (Dufresne), Franz Paul	<i>Maevius</i>	Commissary at Munich
Eckartshausen, Karl von (1752-1803)	<i>Atilius Regulus</i>	Aulic Advisor and Councilor to Karl Theodor, Elector and Duke of Bavaria; Censor of the Library at Munich; Keeper of the Archives of the Electoral House; prolific writer in Munich: Sciences, fine Art, Drama, Politics, Religion and History, Magic and Alchemy
		The Court of Karl Theodor; reader's of his numerous literary works - posthumously, and most significantly, A. E. Waite - > Aleister Crowley -> Order of the Golden Dawn

Major details of Eckartshausen's life can be read at Controverscial.com, and in the Introduction to Eckartshausen's [The Cloud upon the Sanctuary](#).

Ecker (Egkher), *Pericles* Judge at Amberg

**Ludwig Baron von
(1757-1826)**

*Quintus
Severus (also
Timoleon)*

Duke of Saxe-Gotha
Altenburg

House of Wettin

**Ernst II, Ludwig
Herzog von (1745-
1804)**

Full title: Ernst II Ludwig Herzog von Sachsen-Gotha-Altenburg;
Weishaupt's protector in Gotha. Barruel (or his English translator, Robert
Clifford) calls him "Ernest Lewis, Duke of Saxe Gotha." [AB: 400] [37](#)

**Falcke, Ernst
Friedrich Hector
(1751-1809)**

Epimenides

Counselor and Burgomaster
at Hanover

**Feder, Johann
Georg Heinrich
(1740-1821)**

*Marcus
Aurelius*

Professor of philosophy at
Göttingen

Aaron
Duke of Brunswick-
Lüneburg; Military General; Frederick the Great; House of
Grand Master of Strict Orange; his Masonic brethren
Observance Freemasonry

**Ferdinand, Duke
von Brunswick
(1721-1792)**



"Illuminated name" gleaned from Barruel, p.699: "This adept is only mentioned under the initials P. F. V. B. (*Prince Ferdinand von Brunswick*), both when he sends for Knigge, and when he promises his protection to the adept who is to *Illuminize* England." So it's only a guess as to his alias, but it's a good one. That he was a member of the Order is never in dispute by all sources consulted.

**Fronhofer,
Ludwig (1746-
1800)**

*Raimundus
Lullus*

Professor and counsellor in
Munich

**Goethe, Johann
Wolfgang von
(1749-1832)**

Abaris

Chief advisor to Karl
August, Duke of Saxon-
Weimar; poet, playwright,
novelist, philosopher,
painter, composer, scientist,
economist, sociologist,
politician

Too numerous to mention



Goethe is one of the most influential literary figures of all-time. He is often described as the "last Renaissance man." Goethe undertook the task to reintegrate the fragmented hermetic doctrines, culminating in his seminal work [Faust](#). Michael Baigent writes, "... behind the encyclopedic scope and breadth of his activities lay essentially the same impetus that had motivated Agrippa and Paracelsus ... Goethe was the true heir of the Hermetic magus of the Renaissance, working primarily in solitude and making himself the real subject and object of his alchemical experiment. Goethe not only depicted a Faust figure. As his contemporaries recognized, he was himself a Faust figure, whose fictional depiction of the magus was but an adjunct of his own personal Hermetic quest." [38](#)

Goethe's *Faust* has put him in the company of Homer, Dante and Shakespeare. Academics praise this work and lecture on the "wide panorama of scenes from the vulgar to the sublime, with passages of wondrous poetry that can be sensed even through the veil of translation." [39](#) His scientific investigations impressed future generations as well: "Awed by Goethe's literary fame, dazzled by his reputation as the universal man, in decades after his death even noted scientists like Ernst Haeckel early praised him as the bold amateur precursor of Darwin." [40](#)

Carl Jung was another intellectual/mystic in awe of Goethe. *Faust* for him, throughout his life, was to remain his most sacred book: "I regard my work on alchemy as a sign of my inner relationship to Goethe. Goethe's secret was that he was in the grip of that process of archetypal transformation which has gone on through the centuries. He regarded his *Faust* as an *opus magnum* or *divinum*. He called it his 'main business,' and his whole life was enacted within the framework of this drama. Thus, what was alive and active within him was a living substance, a super personal process, the great dream of the *mundus archetypus* (archetypal world)." [41](#) Baigent elaborates: "For Jung, Goethe exemplified the premise enunciated by Hermetic magi of the more distant past, from Paracelsus and Agrippa back to Zosimus and the practitioners of ancient Alexandria - that the alchemist must ultimately be the subject and object of his own experiment, an experiment by which he himself is transmuted." [42](#)

Haeffelin, Kasimir
Frhr. von (1737-
1827) *Philo of*
Byblos

Vice-President of the
 Spiritual Council at Munich,
 and Bishop in Partibus

Herder, Johann Gottfried von (1744-1803)	<i>Damasus pontifex</i>	General Superintendent, Weimar; philosopher, poet, critic, theologian	Goethe; Hegel; Immanuel Kant; Schleiermacher -> Böckh; Johann Georg Hamann; Karl August, Duke of Saxe-Weimar -> University of Jena
Hertel, Jakob Anton	<i>Marius</i>	Canon of Munich	
Hoheneicher, Franz von Paula (1753-1844)	<i>Alcibiades</i>	Counselor and archivist in Freising	
Hornstein, Max Frhr. von	<i>Vespasian</i>	Baron, of Munich	
Karl August (1757-1828)	<i>Aeschylus</i>	Grand Duke of Saxe-Weimar-Eisenach	Karl Ludwig von Knebel; Goethe; Herder -> University of Jena; Frederick the Great -> "League of Princes"
Karl, Landgraf von Hessen-Kassel (1744-1836)	<i>Aaron</i>	Prince of the Hesse Royal Family (Prince Karl of Hessen-Kassel); Office of Regent of Schleswig-Holstein; Grand Master of the "Asiatic Brethren"	Mayer Amschel Rothschild -> Nathan Mayer Rothschild -> British East India Company; Princess of Denmark, Mary Hanover (wife); King of Denmark, Frederik V Oldenburg (father in-law); Ephraim Joseph Hirschfeld; Comte de St. Germain; Hans Heinrich von Ecker und Eckhoffen (Magister Pianco); Isaak Daniel Itzig -> Moses Mendelssohn



The Asiatic Brethren is an important subject, and crucial to uncovering the occult roots of various secret societies that appeared, seemingly out of nowhere, in the 18th Century. In fact, there is an entire site devoted to the subject, called the "[Authentic Tradition](#)," which has an unbelievable amount of research on the subject. The "Asiatics" link together Hermeticism, Gnosticism, Rosicrucianism, Templar Freemasonry,

Jewish Cabalistic Frankist/Sabbatian occultism and the Illuminati. That our illuminated Prince was the Grand Master of the Asiatic Lodge [43](#) is significant: it definitively ties the two secret societies together.

St. Germain - Another intriguing connection is that of the famous occultist and alchemist, St. Germain: "[Germain] soon makes another interesting acquaintance - Prince Karl of Hesse-Kassel, Governor of Schleswig-Holstein and ardent Mason and occultist. St-Germain informs his new friend that he will be a permanent houseguest. Karl is reluctant, but finally agrees, and the two settle in Schleswig, where they study chemistry and distribute herbal remedies to the poor. Karl calls him 'the greatest philosopher who ever lived,' and nicknames him 'Papa'.

After five years, the Count catches pneumonia from his draughty lab. He dies on 27 February 1784. Karl is away at a Masonic conclave, but the death is witnessed by his doctor." [44](#)

Maurice the Learned - It is revealing to note the long association of the Hessen-Kassel family to the occult. One particular ancestor is noteworthy. Karl is a [direct descendant](#) of "Maurice the Learned" of Hesse-Cassel (Landgraf Moritz von Hessen-Kassel, 1572-1632). Maurice procured the services of Rosicrucians and Alchemists such as Johannes Rhenanus and Michael Maier. The former served the Prince in many capacities, "working first in his chemical laboratory and towards the end of his life as the Prince's family doctor. He was also the author of a number of Paracelsian and iatrochemical texts (e.g. *Urocriterium Chymiatricum*, Marburg, 1609) and clearly a practising alchemist." [45](#) As for the latter, Maier was a very important figure and well-connected with many of the leading nobility of Europe and other famous occultists such as Robert Fludd. Maier produced an incredible amount of Rosicrucian/alchemical treatises and became the court physician to Maurice around 1614. [46](#) Francis Yates also underscores the fact that the town of Cassel is where the Rosicrucian Manifestos were first published (1614 and 1615). [47](#) Hardly a coincidence, Maurice had already founded the [Collegium Mauritianum in 1599](#), which taught all sorts of advanced arcane studies - while at the same time he controlled "an extensive hermetic alchemical circle." [48](#) The sudden open appearance of the Rosicrucians and their manifestos - perplexing to most historians - isn't all that mysterious in an environment such as existed under his rule.

Much more research should be done on the House of Hesse as a whole; they appear to be the fulcrum of the most significant major revivals in western occult tradition.

Rothschild - Prince Karl and the House of Hesse represent the strongest connection yet between the Rothschild Dynasty and the Illuminati. The two families had such an intimate relationship that there's a strong possibility for the Rothschilds having at least contributed financially to the Bavarian Illuminati - if only in Karl's name.

Beginning with Karl's father Friedrich (Friedrich II Landgraf von Hessen-Kassel), the Hessen-Kassel Royal Family made a fortune from leasing

Hessen-Kassel mercenaries to various monarchies: "Hessen-Kassel contributed 16.000-23.000 men to the Anglo-Prussian army"; "17,000 Hessians fought the rebels in the WAR OF AMERICAN INDEPENDENCE - Count Friedrich 'earned' 20 million Thalers." [49](#) "*His banker, since 1783, was Frankfurt Jew MEYER AMSCHEL ROTHSCCHILD*; by clever management of the fund he and his sons made Friedrich's successor, WILHELM IX. (Karl's brother), one of the wealthiest monarchs of his time." (Ibid.; italic emphasis mine, caps in the original)

[From the Jewish Encyclopedia](#): "Mayer [Amschel Rothschild] was a general agent and banker, and traded also in works of art and curios. In the latter connection he became *an agent of William IX., Landgrave of Hesse-Cassel*, who on his father's death in 1785 had inherited the largest private fortune in Europe, derived mainly from the hire of troops to the British government for the putting down of the Revolution in the United States." (italic emphasis mine)



Coat of Arms of Hessen



Coat of Arms of Roths-child

From the very beginning the Rothschild patriarch sought to secure favor with the Hesse Royal Family. In 1769, after a letter of flattery to Karl's brother Prince William, Mayer Amschel Rothschild receives permission to nail a gold-letter sign to his shop, which read: "M. A. Rothschild, by appointment court factor to his serene highness, Prince William of Hanau." ([The Rothschilds Part 1](#)) By 1816 after the Austrian minister of finance proposed the Rothschilds receive official nobility, the Hesse Coat of Arms became a key component: "The Rothschilds were asked to submit a coat of arms, which Solomon did: it consisted in *quarterly: 1) or an eagle sable surcharged in dexter by a field gules, 2) gules a leopard passant proper, 3) a lion rampant, 4) azure, an arm bearing 5 arrows; in*

center a shield of gules. The supporters were a greyhound and a stork, the crest a coronet with a lion issuant. [...] The eagle alluded to Austria, **the lion to Hesse-Kassel.**" ([Jewish Heraldry](#); bold emphasis mine)

The Hesse-Kassel mercenary blood-money, in turn, became the catalyst for the beginning of the Rothschild family fortune. The [Jewish Encyclopedia informs us](#) that Nathan Rothschild was on such good terms with (Illuminati) Prince Dalberg, that Napoleon had made him a member of the Electoral College of Darmstadt in 1810. Meanwhile, the Landgrave of Hesse-Cassel (William IX) had already fled to Denmark after the battle of Jena in 1806. He sent his money "to Nathan in London, who in 1808 utilized it to purchase £800,000 worth of gold from the East India Company, knowing that it would be needed for Wellington's Peninsular campaign. He made no less than four profits on this: (1) on the sale of Wellington's paper, (2) on the sale of the gold to Wellington, (3) on its repurchase, and (4) on forwarding it to Portugal. This was the beginning of the great fortunes of the house, and its early transactions may be divided into three stages, in each of which Nathan was the guiding spirit: namely, (1) from 1808 to 1815, mainly the transmission of bullion from England to the Continent for the use of the British armies and for subventions to the allies; (2) from 1816 to 1818, 'bearing' operations on the stock exchange on the loans needed for the reconstruction of Europe after Napoleon's downfall; and (3) from 1818 to 1848, the undertaking of loans and of refunding operations, which were henceforth to be the chief enterprises of the house."

Kapfinger, Georg	<i>Thales milesius</i>	Secretary to Count Tattenbach	
Kleucker, Johann Friedrich (1749-1827)	<i>Terentius Varro</i>	Philosopher and theologian, rector at Osnabrueck; author of occult subjects	Gotthold Ephraim Lessing; the Martinist Order; Franz Xaver von Baader
Knigge, Adolph Franz Friedrich Ludwig Freiherr von (1752-1796)	<i>Philo</i>	Writer; Freemason	Weishaupt, Goethe, Nicolai; German Masonic lodges; House of Hessen-Kassel



Baron Knigge was instrumental to the spread of Illuminism. He was "a man of considerable distinction in his day." [VS] He studied law at Göttingen and was subsequently attached to the courts of Hesse-Cassel and Weimar. [VS] He penned works of "romance, popular philosophy, and dramatic poetry" [VS] and wrote reviews for Nicolai's

Allgemeine Deutsche Bibliothek. [50](#)

He became fascinated with secret societies and, at the earliest age possible, joined a lodge of Strict Observance. He was very interested in the subjects of theosophy, magic, alchemy, and the Rosicrucians. [VS] Strict Observance freemasonry had been started in Germany by Baron von Hund. The "Knights of Strict Observance" swore allegiance to "unknown superiors" and claimed direct descent from the Knights Templar and the Rosicrucians. [51](#)

The Strict Observance lodges created an occult pedigree to attract recruits with the promise of joining an Order of a continuous, ancient descent. Secrets that began in antiquity were more appealing than something only recently devised. Weishaupt understood this from the beginning [52](#) and had created his own mythical genealogy for the Illuminati, and when Knigge joined the Order he immediately asked Weishaupt for proof. Weishaupt admitted it was only a ruse, but rather than being offended, Knigge - knowing that this was an important part of a secret society's appeal - immediately "proceeded to build one of his own, where the Illuminati were declared as having originally been founded by Noah, and revived after a period of decline by St John the Evangelist." [MI]

**Kolborn, Joseph
Hieronymus Karl
Freiherr von
(1744-1816)
Kolowrat-
Krakowsky,
Count Leopold
von (1727-1809)**

Chrysippus

Priest, later Bishop; personal secretary to Illuminati Baron Dalberg

Numenius

Vice-Chancellor for Austria and Bohemia



"Kolowrat-Krakowsky, Count Leopold, b. Dec. 31, 1727, d. Vienna, Nov. 2, 1809, high-ranking state-official and minister, served for 63 years under 4 monarchs. 1869 Vice-Chancellor for Austria and Bohemia, 1871 President of the Hofkammer (Court Treasury) and Chairman of the "Ministerial-, Banco-, Hof-Deputation", 1782 Highest Chancellor and head of the joint financial and political administration of the court, 1792 First Minister of a newly-established central authority, 1796-1808 first directing Minister of State." [53](#)

The higher degrees of the Illuminati were reserved for atheistic teachings. [54](#) In a letter to Zwack, Weishaupt expresses his doubt about Kolowrat's conversion to the illuminist ideology, worrying that he still clings to a traditional view on religion: "Do put Brother *Numenius* in correspondence with me," he says, "I must try to cure him of his Theosophical ideas, and

properly prepare him for our views." [AB: 505]

Koppe, Johann Benjamin (1750-1791)	<i>Accacius</i>	Theology professor, Göttingen; writer; Superintendent at Göttingen and afterward at Hanover	
Kressel, Baron		Vice chancellor of Bohemia	
Kröber, Karl	<i>Agis</i>	Governor of the Prince of Stolberg's children at Neuwied	
Lange, Franz Georg (b. 1747? 55)	<i>Tamerlane</i>	Counsellor in Eidistatt	
Lanz, Johann Jakob (1745? 56 -1785)	<i>Socrates</i>	Secular priest in special service to the diocese (Ger. Weltpriester) in Erding	Weishaupt

There's a lot of controversy surrounding this Illuminatus; and he is an initiate as Professor Dülmen confirms.

In 1785 Lanz was struck by lightning, and killed, at the side of Weishaupt in Regensburg. Here's [Weishaupt's account](#) of the incident: "When my late friend Lanz was struck by lightning at my side in the year 1785 in Regensburg, what an opportunity this could have provided me to play the penitent and remorseful hypocrite, and thus gain the confidence of my persecutors."

Barruel says "Among his adepts was one LANZ, an apostate priest. Weishaupt designed him as the person to carry his mysteries and conspiracies into Selesia. His mission was already fixed, and Weishaupt was giving him his last instructions, when a thunder-bolt from Heaven struck the apostate dead, and that *by the side of Weishaupt*. The Brethren, in their first fright, had not recourse to their ordinary means for diverting the papers of the deceased adept from the inspection of the magistrate. [footnote] See the *Apology of the Illuminees*, P. 62." [AB: 683]

Lanz could very well have been on a mission to carry out "conspiracies into Selsia;" afterall, that is what they did: carry out conspiracies, that's the whole purpose behind the Order!

Illuminati apologists, such as the Freemasons, take issue with the fact that Barruel had called Lanz "an apostate priest," when in fact he was only a "Weltpriester." Minor detail, because Lanz was in fact an illuminatus. The Masons would [have you believe the following](#): "As an example of the mythology that surrounds the history of the Illuminati, note that Barruel claimed that Lanz, an Illuminati courier and apostate priest, was struck by lightning, thus revealing Weishaupt's papers to the authorities, but this does not appear to be substantiated. This error was widely reprinted and enlarged on by subsequent anti-masons whose lack of research and disdain for historical accuracy has *lead them to confuse Johann Jakob Lanz (d.1785), a*

non-Illuminati secular priest in Erding, and friend of Weishaupt, with Franz Georg Lang, a court advisor in Eichstätt who was active in the Illuminati under the name Tamerlan.

"Barruel mistakenly translated "weltpriester", or secular priest, as apostate priest and subsequent writers such as Webster and Miller have repeated this error. Eckert renamed Weishaupt's friend as Lanze and had him struck by lightning while carrying dispatches in Silesia. Miller cited Eckert but renamed Lanz as Jacob Lang and placed the lightning strike in Ratisbon. *This is a minor detail* in the history but it demonstrates the lack of accuracy often displayed by detractors of the Illuminati." (emphasis mine)

"Minor detail" is right! As I said, all that matters is Lanz WAS Illuminati. That there were secret documents found on his person hasn't been substantiated by any historian. But he was struck by lightning, and subsequently died; he was Illuminati; and most likely, he was carrying out some nefarious plot on behalf of his master and brethren.

I don't know why the Grand Lodge of Yukon and BC continue to falsely state that Lanz was "a non-illuminati"; after all, it is [at their site that Professor Dülmen's list is published](#). Exact entry: "x Lanz, Joh. Jakob, Weltpriester in Erding [Sokrates], 89, 99, 101, 268, 392, 400." The "x" denotes a "secure" membership and long association; a double x (xx) represents an "unsecured" membership - they're not sure about the candidate yet, but an illuminated alias was given nonetheless. The reason I have published the present document is to be as historically accurate as possible; the masons profess the same thing, and giving Dülmen's membership list, a correction on their part is warranted.

Lodron, Maximilian Graf von (1757-1823)	<i>Numa Pompilius graecus</i>	Counsellor at Munich	
Mändl, Theodor	<i>Colbert</i>	Court chamber advisor, Munich	
Massenhausen, Anton von	<i>Ajax</i>	Counsellor of the fiscal authority, Munich	Weishaupt and the whole of the Order ("Ajax" was an original member and the Illuminati's treasurer)
Mauvillon, Jakob (1743-1794)	<i>Agesilaus (and also Arcesilas)</i>	Professor in Kassel; French economic philosopher (Physiokrat)	Mirabeau; Baron von Knigge



[According to Wikipedia](#), during a secret mission to the court of Prussia in July of 1786, Mirabeau had made the acquaintance of

Mauvillon "whom he found possessed of a great number of facts and statistics with regard to Prussia; these he made use of in a great work on Prussia published in 1788 [*De la monarchie prussienne sous Frédéric le Grand*]."

Weishaupt's second-in-command, Baron von Knigge, had also struck up a friendship with Mauvillon - to the benefit of the Illuminati. In a letter to Weishaupt, he writes: "I have now found in Cassel the best man, on whom I cannot congratulate ourselves enough: he is Mauvillon, Grand Master of one of the Royal York Lodges. So with him we have the whole lodge in our hands. He has also got from there all their miserable degrees." [NW: 210]

Meggenhofen, Ferdinand Baron von (1760-1790)	<i>Sulla</i>	Regiments auditor, Burghausen; Captain in the Bavarian service	
	<i>Ximenez</i>	Imperial Ambassador at Coblenz	Prince Clemens Metternich (son) -> the Rothschilds and Henry Kissinger
Metternich, Franz Georg Karl von (1746-1818)		Metternich was a diplomat, his son Count Clemens Metternich followed in his father's footsteps; very famous in his time and one of the principal negotiators of the Congress of Vienna, he also became involved with the Rothschilds. Interestingly, Henry Kissinger would write his PhD thesis in 1957 on the life of Clemens Metternich, titled <i>A World Restored: Metternich, Castlereagh and the Problems of Peace 1812-22</i> . 57	
Merz, Max Edler von	<i>Tiberius</i>	Envoy in Regensburg; later Secretary to the Ambassador of the Empire at Copenhagen	
Michl, Anton (1753-1813)	<i>Solon</i>	Ecclesiastic at Freising	
Mieg, Johann Friedrich (1700-1788)	<i>Epictetus</i>	Counsellor at Heidelberg	
Montgelas, Maximilian Josef Garnerin, Count von (1759-1838)	<i>Musaeus</i>	Bavarian Electorate adviser	Bavarian Elector; Countess von Arco (wife)
Münter, Friedrich (1761-1830)	<i>Spinoza</i> 58	Theologian in Copenhagen, church historian and archaeologist; Danish Bishop	
Nicolai, Christoph Friedrich (1733-1811)	<i>Lucian</i>	Bookseller and publisher, Berlin; founder, along with Lessing and Mendelssohn, of the Bibliothek der schonen Wissenschaften	Lessing, Mendelssohn, Herder, Goethe, Schiller, Kant and Fichte; and, perhaps most notably for the present study, Adam Weishaupt himself

(Library of Fine Philosophy)
and the periodical, *Briefe, die neueste Literatur betreffend*; editor of the journal *Allgemeine Deutsche Bibliothek*



Nicolai was the focal point of the German/Prussian *Aufklärung* (Enlightenment); and, along with his partners Lessing and Mendelssohn, [he was largely responsible for it](#). Nicolai was undoubtedly Weishaupt's main source for procuring books and journals, and from that acquaintance was likely initiated into the Order himself. Subsequently, the Illuminati would publish many pamphlets, articles and revolutionary tracts through this most important channel.

To stress the importance of Nicolai to the dissemination of ideas during the German Enlightenment it is reported that his journal *Allgemeine Deutsche Bibliothek*, for instance, reviewed a staggering 80,000 books in forty years. It was "intended to review (and thereby to expose to as large a public as possible) the *entire* prose production of the time ..." ([The Eighteenth Century German "Trivialroman" As Constructed By Literary History And Criticism](#))

Pappenheim, Friedrich Lothar Ferdinand Graf von (1727-1792)	<i>Alexander</i>	General and Governor of Ingolstadt	
Pestalozzi, Johann Heinrich (1746-1827)	<i>Alfred</i>	Swiss Educator, Interlaken	Johann Herbart -> John Dewey; Friedrich Froebel
Poelffy, Count		Chancellor of Hungary	Johann Herbart -> John Dewey; Friedrich Froebel
Riedl, Midiael von	<i>Euclid</i>	Counsellor at Munich	
Röntgen, Ludwig	<i>Averroes</i>	Lutheran minister	England

Karl Kröber (*Agis*) makes a revealing report to Areopagites concerning Röntgen: "This week we shall receive a Lutheran minister, who by slight of hand has collected nine thousand florins for the community ... As soon as

peace is made he is to set off for London, with a multitude of letters of recommendation. The Pr. F. O.B, uncle of the reigning Duke, has promised to second him in that country for the Order. He must slyly Illuminize the English ..." [AB: 653] Abbé Barruel says that his copy of the *Original Writings Vol. I* contained a note in the margins stating that the initials refer to Prince Ferdinand of Brunswick.

Ruedorfer, Franz Xavier (1752-1811)	<i>Livius/Plinius minor</i>	Secretary of the States at Munich	Bavarian Academy of Sciences
Ruef, Kaspar (1748-1805)	<i>Fabius</i>	Professor at Freiburg	
Sauer, Georg Conrad (1754-1797)	<i>Attila</i>	Chancellor at Ratisbon	
Savioli-Corbelli Alexander Graf von (1742-1811)	<i>Brutus</i>	Court treasurer Munich	Bavarian Academy of Sciences
Schmerber, Sigmund	<i>Agathocles</i>	Merchant at Frankfurt am Main	
Schröckenstein, Friedrich Freiherr von Seinsheim, Maximilian Joseph Graf von (1751-1803)	<i>Mahomet Alfred</i>	Domherr (canon or "cathedral gentleman") in Eidistatt Vice-President and Treasurer at Munich	Bavarian Academy of Sciences
Socher, Joseph (1755-1834)	<i>Hermes Trismegistus</i>	Curate in Haching; Philosopher and theologian Lawyer and writer in	
	<i>Fabius - Numa pompilius romanus</i>	Vienna; Law professor at Vienna University for political science; Adviser to the empress 59	Viennese justice system; Joseph II 60

Sonnenfels, Joseph von (1733-1817)

"Sonnenfels was professor of police and cameral sciences in Vienna and together with Justi the major figure in Austrian eighteenth century cameralism. He held several high offices in the Austrian administration and also was involved in the reform of the penal system and in various philanthropic activities. His *Grundsätze der Polizey, Handlung und Finanzwissenschaft* (2 volumes 1765-67) has been used as an official textbook for decades. Sonnenfels represented 'an improved version of the mercantilist theory... in several respects superior to Justi'" [61](#)

"A son of the Jewish teacher of Hebrew Berlin Lipmann, an outstanding Austrian lawyer and writer; he is an author of excellent textbook *Grundsätze der Polizei a Abschaffung der Tortur*. His brother František belonged to the greatest benefactors in the town." [62](#)

Stadion, Friedrich Lothar Joseph baron von (1761-1811)	<i>Romulus</i>	Envoy in Munich	
Stadion, Johann Philipp von (1763-1824)	<i>Remus</i>	Ambassador at London; Count of Stadion-Warthausen	
	<i>Ludovicus Germanicus also Campanella</i>	Maternal uncle to the Prince of Neuwied	
Stolberg-Rossla, Johann Martin, Count of (1728-1795)		Barruel says that along with Stolberg, the whole Court of Neuwied is under the control of the Illuminati: "and with him may be comprised the whole court, the favorites, secretaries, and council without exception." [AB: 699] Count Johann Martin Stolberg-Rossla is an ancestor of the current Royal Houses of Hesse and Mecklenburg-Schwerin .	
Swieten, Baron Gottfried van (1733-1803)		Minister of public instruction; patron of music	Mozart, Haydn and Beethoven; Frederick the Great 63
Tropenegro, Ernst Leopold	<i>Coriolanus</i>	Counsellor at Munich	
	<i>Hellanicus Lesbius</i>	Professor and Scientist at the original Munich Institute; entrepreneur, optical instrument maker	Thomas John Hussey, Rector of Hayes, Kent; William Henry Fox Talbot; Sir John Herschel; Carl Friedrich Gauss; King Maximilian I Joseph (cousin of Karl Theodor)
Utzschneider, Joseph von (1763-1840)		His correspondence with Hussey and Talbot is well-known, as was his business for making telescopes (Reichenbach, Utzschneider und Liebherr). Sir John Herschel, Carl Friedrich Gauss, Bavarian Minister Montgelas (fellow Illuminatus, code name "Musaeus") and King Maximilian I Joseph (cousin of Elector Karl Theodor, who published the edicts against the Order) were among the notables to visit his world famous optical factory . Along with Cosandey, Renner, and Grünberger, Utzschneider played a major role in the Illuminati's downfall. [VS, JR, CE]	
Weishaupt, Adam (1748-1830)	<i>Spartacus</i>	Founder; Professor at Ingolstadt	Revolutionaries for the next two-hundred years
Werner, Erasmus von	<i>Menelaus</i>	Counsellor at Munich	
Will, Anton (1756-1827)	<i>Agrippa</i>	Professor, Ingolstadt	University of Strasbourg, Lyon and Charenton
Wundt, Karl Kasimir (1744-1784)	<i>Raphael</i>	Professor, Heidelberg University; pastor, Wieblingen	Wilhelm Maximilian Wundt (grandson) -> Order of the Skull and Bones -> American

Educational Establishment

This member has the distinction of being the grandfather to the experimental educational psychologist, William Wundt. Wundt's methods were grafted onto the American Educational Establishment by three Skull and Bones members: "Daniel Coit Gilman (First President of University of California and First President of Johns Hopkins University), Timothy Dwight (twelfth President of Yale University) and Andrew Dickson White (First President of Cornell University)." (Professor Antony Sutton, *America's Secret Establishment*; PDF, no pagination, section titled "Memorandum Number Ten: Keeping The Lid On The Pot") The "revolutionary trio" of Bonesmen set off for the University of Berlin to receive post-graduate degrees while the "Hegelian philosophical ferment" was still in full swing. (Ibid.) This would mark the beginning of the plot to turn the education system into a humanistic "experimental laboratory." (See [World Government Fronts, Psycho-social Change Agents](#), for instance)

I credit Sutton for citing Dülmen's work: the source for the majority of the members used to compile the present membership outline. After finding out Wundt had a grandfather in the Illuminati I looked at the basis of Sutton's find: Richard van Dülmen's, *Der Geheimbund der Illuminaten. Darstellung, Analyse, Dokumentation* (Stuttgart, 1977, p. 269) To my utter astonishment a simple Google search turned up the relevant portions of the book; [published at](#) the site of the Grand Lodge of British Columbia and Yukon, along with the accompanying large list of members. According to Sutton, the list is from the "Illuminati Provincial Report from Utica (i.e., Heidelberg) dated September 1782." (*America's Secret Establishment*; PDF, no pagination; section titled "The Hegelian Influence On Hall")

Robison and Barruel wrote their paltry lists based upon the available information at the time. During the 1790s investigations were still continuing and more material has since seen the light of day - unfortunately most of it still remains in German. In 1918 Vernon L. Stauffer wrote that there were 96 principle works devoted to the Illuminati. I imagine the number of titles is much higher now. At any rate, we owe Professor Richard van Dülmen [a debt of gratitude](#) for making the list a part of the historical record. If anyone would like to have the Dülmen excerpts professionally translated into English, please let me know - I will be more than willing to pay for the service.

Zwack, Baron	<i>Cato (also</i>	Lawyer, Judge; Aulic	Weishaupt (<i>Cato</i> was his closest
Franz Xavier von	<i>Danaus &</i>	Counselor, and Counselor of	confidant); Prince von Salm;
(1755-1843)	<i>Phil.-Strozzi)</i>	the Regency	Count (Baron) Montgelas
Zwack, Simon	<i>Claudius</i>	Lawyer, Aichad	

An Intimate Look inside the Illuminati

By 1787 the Illuminati had enormous tentacles inside every branch of authority in Bavaria and greater Germany. The sheer size and scope of the conspiracy alarmed the Duke to no end. They had also spread into France, Italy, Austria, Poland and England - even to America, by their own account. In the third year of operation Weishaupt boasts to Zwack that they have more than a

thousand initiates. [AB: 596] Knigge recruits an additional 500 [AB: 649] - mostly masons - very shortly after his initiation in 1780; and by the third edict against the Order the Illuminati were estimated to have between 2000 and 3000 members. [VS] John Robison compiles an interesting statistic concerning the different lodges and locations: Munich, Hesse (many), Ingolstadt, Buchenwerter, Frankfurt, Monpeliard, Eichstatt, Stuttgart (3), Hanover, Carlsruhe, Brunswick, Anspach, Calbe, Neuwied (2), Magdeburg, Mentz (2), Cassel, Poland (many), Osnabrueck, Turin, Weimar, England (8), Upper Saxony (several), Scotland (2), Austria (14), Warsaw (2), Westphalia (several), Deuxponte, Heidelberg, Cousel, Mannheim, Treves (2), Strasburg (5), Aix-la-Chappelle (2), Spire, Bartschied, Worms, Bahrenberg, Düsseldorf, Switzerland (many), Rome, Cologne, Naples, Hannibal, Bonn (4), Livonia (many), Ancona, Courland (many), Florence, Franken Dahl, France, Alsace (many), Holland (many), Vienna (4), Dresden (4), America (several). [JR]

The whole plan for governing the Order is reprinted in Barruel's *Memoirs ...*, pp. 541-78. It entails Weishaupt's instructions to his Regents, Local Superiors, Provincials and National Directors. The international character is stressed in a letter to the National Superiors: "In every nation there shall be a National Director associated and in direct communication with our Fathers, the first of whom holds the helm of the Order." [AB: 565] I have created a graphic based on the system described by Weishaupt:

At the helm of course was Weishaupt, the absolute dictator. In order to maintain complete secrecy he conceived a plan which would have been successful had the initiates carried it through without deviation. In two letters, first to Zwack and then to Baader, he explains:

"For the present, direct nobody to me but *Cortez*, that I may have some leisure to digest my speculations, and determine each one's place; for every thing depends on that. My operations with you shall be directed by the following table:

"Immediately under me I have two adepts, into whom I infuse my whole spirit; each of these corresponds with two others, and so on. By this method, and in the simplest way possible, I can inflame and put in motion thousands of men at once. It is by such means that orders are to be transmitted and political operations carried on."

Then to Baader, a few days later, he writes: "I have sent to Cato a table (*schema*) showing how one may *methodically* and without much trouble *arrange a great multitude of men in the finest order possible*. He will probably have shown it to you; if he has not, ask for it. Here is the figure (then follows the figure).

"The spirit of the first, of the most ardent, of the most profound adept daily and incessantly communicates itself to the two A, A; by the one to B, B; by the other to C, C: B B and C C communicate it to the eight following; these to the next sixteen, from thence to the thirty-two and so downwards. I have written a long explanation of it all to Cato. In a word, *every man has his Aide-Major, by whose means he immediately acts on all the others. The whole force first issues from the center and then flows back again to it*. Each one subjects, as it were, to his own person, *two men whom he searches to the bottom, whom he observes*, disposes, inflames, and drills, as it were, like recruits, that they may hereafter exercise and fire with the whole regiment. The same plan may be followed throughout all the degrees." [AB: 575; emphasis in original]

With that explanation we see the seeds of many revolutionary groups and the way to operate within cells - never apprehending the "unknown superiors" directing them from above.

Despite the confessions of a few Illuminati, secrecy was rigidly imposed and obeyed. From the very beginning, the initiate is thrust into a culture of total surveillance - on himself, his family and associates. We'll begin from the Novice degree to see how this was accomplished.

Insinuators and Scrutators

The initiate is expected to recruit as many members as possible. A "Brother Insinuator" has as an ultimate goal the job of making new proselytes for the Order. Some are specifically giving this task, but as a general rule everyone is obliged and all the brethren are Insinuators with varying success. Moreover, the laws of the Order decree that each Insinuator is the superior over every new recruit he has brought to the cause. In this manner every Illuminatus "may form to himself a petty empire; and from his littleness, emerge to greatness and power." [AB: 415]

From the beginning he is instructed how to judge the character of those he might enlist. This process begins with himself, his immediate family and friends. Each Novice is given a notebook with tables, which is to be kept and maintained as a journal; he is ordered to write down all his observations. His undertaking is to assiduously pry "into every thing that surrounds him, he must vigilantly observe all persons with whom he becomes acquainted, or whom he meets in company, without exception of relations, friends, enemies, or entire strangers; he must endeavour to discover their strong and their weak side; their passions and prejudices; their intimacies, and above all, their actions, interests, and fortune; in a word, every thing relating to them: and the remarks of every day he must enter in his Diary." [AB: 416]

A twofold advantage is gained from this information: first, by the Illuminati and its superiors; second, by the adept himself. Barruel eloquently describes the mutual benefit this scheme has for both parties: "Twice every month he will make a general statement of his observations, and he will transmit it to his superiors. By these means the Order will be informed what men, in every town or village, are friendly or inimical to it. The means of gaining over the one or destroying the other will naturally occur. With respect to the *Insinuator*, he will learn how to judge of those who are proper persons to be received or rejected, and he will carefully insert his reasons for the admission or rejection of those persons in his monthly statements." [Ibid. 416]

The Insinuator cannot pursue either Pagans or Jews, and above all he is to "shun the Ex-Jesuits like he would the plague." [AB, NW, VS] The Illuminati had a particular rabid hatred towards the Jesuits, beginning with Weishaupt's own disdain. A whole covert unit was constructed within the Minerval Academies to publish and disseminate anti-Jesuit material. They even had their own printer in Munich to produce new editions, at their own expense, of propaganda opposing the Jesuits. [AB: 586] Members who are schoolmasters and professors are commissioned to guard against the Jesuits, and to obtain the expulsion of all those discovered. [Ibid. 608] They had great success in this endeavour, and particularly in Ingolstadt:

"Through the intrigues of the Brethren the Jesuits have been dismissed from all the Professorships; we have entirely cleared the University of Ingolstadt of them."

"The Dowager Duchess has modeled her *Institute for the Cadets* entirely on the plan prepared by the Order. *That house is under our inspection; all its Professors belong to our Order; five of its members have been well provided for; and all the pupils will be ours.*" [Zwack, on the progress of Illuminism; AB: 611, emphasis in original]

The trial period for a Novice could last from one to three years, depending on the age of the initiate. Secrecy is instilled from the start as the Novice receives his new alias; his characteristic or adoptive name. He is then tasked to write a history of his new patron, to help him understand the qualities and actions that he is to emulate. For Weishaupt, *Spartacus* is an apt alias; for

Goethe, Abaris is particularly appropriate as well. ⁶⁴ The Novice is also let in on the secret names applied to towns and regions. He learns that "*Bavaria*, the country of their founder, is denominated *Achaia*; *Swabia*, *Pannonia*; *Franconia*, *Austria*, and *Tyrol* are denoted by *Illyria*, *Egypt*, and *Peloponnesus*; Munich is called *Athens*; *Bamberg*, *Antioch*; *Inspruck*, *Samos*; *Vienna* in *Austria*, *Rome*; *Wurtzburg*, *Carthage*; *Frankfort on the Mein* becomes *Thebes*; and *Heidelberg*, *Utica*. *Ingolstadt*, the natal soil of the Order, was not sufficiently denoted by *Ephesus*; this privileged town was to be decorated with a more mysterious name, and the profound adepts bestowed on it that of *Eleusis*." [AB: 429; emphasis in original]

To the Illuminati the greatest of all study was the "knowledge of men." Weishaupt himself became very good at psychology and sociological manipulation. The Insinuator - by this time, his Brother Teacher - will examine everything the Novice has written in his journal; and exercises on ancient authors and the heroes of antiquity will help the Novice in constructing a proper outline of those around him. [AB: 431] All the while he is constantly pressed by his Superiors "to propose those whom he may think fit for the Order."

While studying the art of knowing himself and others, the Novice fills his journal with every detail; his age, occupation, country and place of residence; what he likes to study, the books in his library, secret writings he may possess; his revenue, his enemies, and reason thereof; outlines of his acquaintances, protectors and friends. [AB: 433] In all, there are seventeen columns to fill, [Ibid. 597] and a second table is subjoined which is reserved for complete descriptions of his family, particularly his father, mother and siblings. ⁶⁵ The discourse to the next degree says it all: "for men may be turned to any thing by him who knows how to take advantage of their ruling passions." [Ibid. 449] And one might add, by taking advantage of his family's "ruling passions" as well.

Later on, in the Minor Illuminatus degree, Weishaupt admonishes: "Assiduously observe every Brother entrusted to your care; watch him particularly on all occasions where he may be tempted not to be what he ought to be." [AB: 448] Weishaupt is seeking to create the perfect spy in each of them. Upon admission to the Major Illuminatus degree the candidate is told of the code "Nosce te ipsum" (know thyself), and when another Brother pronounces it he is supposed to reply "Nosce alios" (know others). [Ibid. 455] In this degree, the spying is taken to a whole other level. The candidate is told to scrutinize his inferiors in the form of questions about his physiognomy; his countenance; his gait; his language; his education - and each topic has multiple questions to elicit precise descriptions. The "Scrutators," in order to answer the questions posed, gather the facts when the target least expects it. Amazingly, they actually go so far as to follow their prey into his bedroom, "where they will learn whether he is a hard sleeper, whether he dreams, and whether he talks when dreaming; whether he is easily or with difficulty awakened; and should he be suddenly, forcibly, or unexpectedly awakened from his sleep, what impression would it make on him?" [Ibid. 455-56]

It is also in the Major Illuminatus degree that the candidate delivers up a sealed history of his life. This is then compared with the tables already in the possession of his superiors - the complete picture drawn up of his person. And if it coincides with the surveillance conducted he is then admitted into the deeper mysteries. [AB: 456] By this time the adept is well accustomed to the investigations, and no objection would be forthcoming. The all-seeing eye of the Order had become habitual.

The "Brethren of Minerva"

I will end part one with a description of the class above that of Novice. The degree of the "Academy of Illuminism," or the "Minerval Schools," was a natural extension of Weishaupt's

proclivity to initiate young pliable minds to his cause. It was his wish to establish a sort of "academy of literati" to study the ancients, the art of the scrutator, and to better determine those who had a penchant for the "Mysteries." By these means, in Weishaupt's words, he can "discern those who show a disposition for certain special Doctrines relative to Government or to Religion." [AB: 440] The statutes of the degree state that it "wishes to be considered only as a learned society or academy," and a Pythagorean ideal is most definitely the aim.

They are called the Brethren of Minerva. The academy is composed of ten, twelve and sometimes fifteen *Minervals*, and directed by a Major Illuminatus. The Illuminati's calendar is marked holy on the days in which the academy is to meet and they call their meeting place a *Church*. The gathering is held twice a month, always on the full moon. The Church is preceded by an anti-chamber, "with a strong door armed with bolts, which is to be shut during the time of the meeting; and the whole apartment is to be so disposed, that it shall be impossible for intruders either to see or hear anything that is going forward." [AB: 441]

At the commencement of each meeting, the President reads chosen passages from the Bible, Seneca, Epictetus, Marcus Aurelius, or Confucius. Barruel notes the care taken to give all the works the same weight and authority. After the lecture, each pupil is questioned on the "books which he has read since the last meeting; on the observations or discoveries he may have made; and on the labours or services toward the progress of the Order." [AB: 441]

There are multiple academies for the Minervals, and in each one there is an appropriate library. The Illuminati supply the books with money from the brethren; from the list of books the candidate has said belong to him, which are extracted from his possession if found useful; and third, by any means necessary - theft and robbery being encouraged. The precious volumes are usually stolen from the courts of Princes, Nobles and Religious Orders. Periodically lists are drawn up and the brethren are encouraged to procure them anyway they can: "all these would be of much greater use if they were in our hands. What do those rascals do with all those books?" [AB: 441]

Each year the Superiors pose questions to the pupils which they are to answer in the form of dissertations. These are meant for public consumption and the Illuminati have booksellers (like Nicolai) who put the works into circulation. [AB: 442-43]

An important symbol for the "Brethren of Minerva" is of course the owl. [David Livingstone](#) first proposed a theory to me in the following manner:

In Greece, the dying-god was known as Dionysus, a practice adopted by the Greeks from the worship of Mithras by the Babylonian Magi. Similarly, child sacrifice was also involved in his cult.

Dionysus is interchangeable with Apollo, and Apollo's counterpart is Athene or Minerva, whose symbol is the owl.

Thus the owl became an important Illuminati symbol, and was adapted to the name of one of their grades, the "Minervals".

Likewise, Hegel, who undoubtedly would have been a member, stated:

"When philosophy paints its gray on gray, then has a form of life grown old, and with gray on gray it cannot be rejuvenated, but only known; the Owl of Minerva first takes flight with twilight closing in." - "Preface," *Philosophy of Right*

And so, the name of the Journal of the Hegel Society of North America is the "Owl of Minerva".

Take note of the mention of Dionysus as being directly linked, through Apollo, to Minerva. The Eleusinian mysteries were revered by the Illuminati above all the ancient practices - and Dionysus [is associated](#) with the rites performed at Eleusis.



The "Bird of Minerva" has been a symbol for the goddess of wisdom (Athena/Minerva) for thousands of years. Hegel used it, the [Journal of the Hegel Society of America](#) employs the symbol, and the Bohemian Club uses it as well. In the Cremation of Care ceremony, ritualized at the Bohemian Grove, we hear the "Priest" intone: "O thou, great symbol of all mortal wisdom, Owl of Bohemia, we do beseech thee, grant us thy counsel." [66](#)

Turning to Hegel, according to Jacques d'Hondt in *Hegel Secret*, Hegel and Schelling "were avid readers of a Journal dedicated to the events in France from a more or less Girondist point of view, *Minerva*, the title of which found its way into Hegel's [Philosophy of Right](#) ... The engraving on the first issue of *Minerva* shows the owl of Minerva, which according to d'Hondt is Masonic but which is also the ancient symbol of Athena, the Greek Goddess of wisdom among other things, taking flight from a basket at the top of a monumental column." [67](#)

The correlation with the Illuminati seems obvious in hindsight, but at the time David suggested the connection, I did not know for sure whether the Minerval Degree was meant to allude to Minerva. It does indeed. Each member of the Academy is called a Minerval, but the whole of the school is called the "Brethren of Minerva." Moreover, the discourse for initiation into the Major Illuminatus degree - the superiors of the Brethren of Minerva - makes the case concrete:

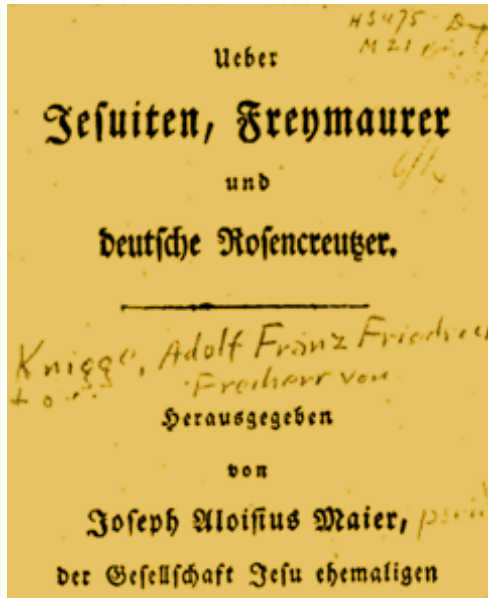
"Seek faithful co-operators, but seek them not in tumults and storms; they are hidden in darkness. Protected by the shades of night, solitary and silent, or reunited in small numbers, they, docile children, pursue the grand work under the direction of their Superiors. They call

aloud to the children of the world, who pass by in the intoxication of pleasure-how few hearken to them! He alone who has **the eye of the bird of Minerva**, who has placed his labours under the protection of the star of night, is sure of finding them." [AB: 458; bold emphasis mine]

As if this wasn't enough, later in the book, Barruel makes this matter-of-fact statement: "Weishaupt had adopted the bird of night for his emblem." (p. 582)

Illuminati Conspiracy Part Two: Sniffing out Jesuits

- by Terry Melanson, Sept. 12th, 2008



NB: My apologies to those who've been waiting three years for this "Part Two." As many of you know, since the posting of my "[Illuminati Conspiracy Part One: Exegesis on the Available Evidence](#)" in August 2005, I have been hard at work on a book about the Bavarian Illuminati. So, necessarily, I had to put on hold the planned three part series. As the book is finished and scheduled for a November 2008 release, I am free to proceed. (Part two is not what I had originally planned on writing, but nonetheless, it is original and distinct from [the book](#).) - TM

Orientation: The Bavarian Illuminati were the antagonists of the Jesuits, and vice versa

I have chosen to critique parts of | [this webpage](#) | as a means to inform the reader on certain facts essential to a proper understanding of the 18th Century Bavarian Order of Illuminati. The other reason is this: a particularly rabid and extremely annoying "Jesuits-rule-the-world" theorist who spams many YahooGroups (always in the customary all-caps shouting mode), had deigned this "Religious Counterfeits" webpage as the proper authority - I am not sure why - on the following theories: 1) that Adam Weishaupt was a Jesuit - not just Jesuit-trained, but a Jesuit priest; and 2) that the Illuminati, therefore, are synonymous with the Jesuits and, in fact, the two are the same (that is, the former was merely the organ of the latter, and the proof of said assertion is the fact that Weishaupt was supposedly a Jesuit himself). To someone who has even a modicum of familiarity with the 18th-Century European Enlightenment, this is indeed a preposterous claim; it's based upon a falsehood - Weishaupt being a Jesuit - and displays ignorance of the history of the period to which we speak.

What follows is a quote/rebuttal format which will hopefully put to rest certain erroneous assertions being claimed by the Jesuits=Illuminati theorists.

Quote: *There have always been Occultists who practiced the process of Illumination, but the term "Illuminati" was used first in the 15th Century by enthusiasts in the Occult Arts, signifying those who claimed to possess "light" directly communicated from some higher source, through mysticism.*

The first occurrence of "[Illuminati](#)" was not in the 15th century. "Illuminati" has been used by followers of Mani, or Manes (Manichaeism; the apostles of light) - they called him the supreme [illuminator](#). The Virgin Mary, too, was given the appellation "[Maria Illuminatrix](#)" and the "illuminated/illuminator." Jewish Kabbalists were [called Illuminati](#). And lest the reader get the impression it is only used in the occult or by the Roman Catholic Church, be reminded that in Calvin's Institutes, [the theologian mentions twenty times](#) the word *Illuminati* and *Illuminatus*, **four times** (see Carl F. H. Henry, [God, Revelation and Authority](#) (Vol. IV), Good News Publishers, 1999, [p. 290](#); the statistical calculation of the words was compiled by the first editor of the magazine *Christianity Today*, Carl F. H. Henry, and presented at the above-cited page, along with other keywords in Calvin's Latin texts such as "Illuminated" and "Illuminate.")

Quote: *We find the name "Illuminati" in Spain about the end of the 15th Century. The Founder of the Jesuit Order, Ignatius Loyola classed himself as a member of the Illuminati. And, from time to time, here and there, small bodies of those called "The Illuminati", sometimes known as Rosicrucians" rose into publicity for a short period.*

Yes, the Alumbrados (or [Aluminados](#)) literally means Illuminati - dubbed so because of their Gnostic, Kabbalistic (some were Jewish *convertos*), mystical, almost Quietist tendencies. But [Loyola didn't](#), as is dishonestly claimed, class "himself as a member." In fact, just the opposite - he denied it outright. He was questioned on a couple of occasions by the Inquisition on exactly this point, and each time he vehemently refuted the charges. (I don't believe him, myself. But I would be lying if I claimed Loyola had "classed himself a member.")

These Alumbrados have no relation whatsoever to the Illuminatenorden of the 18th Century. The former were mystically inclined ascetics, while the latter was a child, through and through, of the rationalist *philosophes* of the Enlightenment and the "Aufklärung" *popularphilosophen* in German speaking lands.

Quote: *Weishaupt was a Jesuit Priest who was involved in "Illumination" or Witchcraft.*

Not true, on both counts. As I had written before, in [the notes](#) to "[Illuminati Conspiracy Part One: Exegesis on the Available Evidence](#)" in 2005, "Weishaupt was indeed taught by the Jesuits, though he himself wasn't one of them. Many prominent thinkers - such as Voltaire, Descartes, and Diderot - were trained by Jesuits, but I've yet to see the same inaccuracy applied to them." Don't take my word for it, though. Feel free to consult real historians on the Bavarian Illuminati: René Le Forestier, *Les Illuminés de Bavière et la franc-maçonnerie allemande* (1914; PhD dissertation); Leopold Engel, *Geschichte des Illuminaten-ordens* (1906); Peggy Pawlowski, [Der Beitrag Johann Adam Weishaupts zur Pädagogik des Illuminatismus](#) (2004; PhD dissertation). Also, in addition to Peggy Pawlowski, see the work of the three living experts on the Illuminati: Dr. Hermann Schüttler, Reinhard Markner, and Dr. Monika Neugebauer-Wölk.

None of the foregoing historians repeat the falsehood that Weishaupt was a Jesuit; and neither do Barruel (1798) or Robison (1798), even Vernon Stauffer (1916). There's no need to argue the point further. The Illuminati contemporaries, and the later experts on the subject, are unanimous. They get it right that Weishaupt was only educated by the Jesuits, had never been one himself, and was in fact pathologically hostile toward the Jesuits or *Jesuitism* - anything to do with monasticism, religious absolutism, or "superstitious folly" and obscurantism. Before and after the suppression of the Society of Jesus in 1773, his quarrels with the Jesuit staff at the University of

Ingolstadt were legendary. Another interesting fact - as opposed to the made up ones - is that *the feeling was mutual*. So much so, that the real persecuting hand behind the suppression of the Illuminati in Bavaria descended from the fanatic "ex"-Jesuit and court confessor, Ignaz Franck. The latter also happened to be the head of the Munich Circle of the Golden and Rosy Cross (Gold- und Rosenkreuzer) - thus the rumours of a joint Rosicrucian-Jesuit plot to destroy the Illuminati doesn't seem so far fetched.* The Rosicrucians at that time had adhered to a zealous type of mystical conservatism. Hence the basic dialectic of the Enlightenment was this: Philosophes + Freemasonry + Illuminati (opposing) Jesuits + the Church + Rosicrucians. Anything challenging this basic analysis - easily apprehended even to a newbie of 18th century European history - and you'd better come armed with incredibly persuasive evidence.

* More details can be found in my forthcoming book, [*Perfectibilists: The 18th Century Bavarian Order of the Illuminati*](#); but if you'd like a head-start, consult René Le Forestier, *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande* [Paris: 1914], Archè reprint, 2001; and Klaus Epstein, [*The Genesis of German Conservatism*](#), Princeton University Press, 1966.

As far as Religious Counterfeits' wishful charge of "witchcraft," one only need consult the Original Writings of Adam Weishaupt himself to realize that he had nothing but contempt for such things. The letters between members of the Order were confiscated by force, so the opinions expressed therein were genuine, candid and real. In letters to his subordinates, Weishaupt reveals himself as an extreme rationalist; a worshipper of "reason," as it was defined by the radical anti-obscurantist philosophers of the Enlightenment (*viz.* Montesquieu, Rousseau, d'Holbach, Helvétius, even Hume, Adam Ferguson and Adam Smith).

Quote: *Ingolstadt University in Bavaria had been a Jesuit Institution for many years. Weishaupt was professor of Canon Law there at Ingolstadt. He wanted to see the Jesuit Order come back into power, and eventually, he published a Plan to help the Jesuits take over the world.*

Weishaupt was *an enemy* of the Jesuits, as was the whole of the Illuminati itself. One can even faithfully describe the entire enterprise as a well-oiled propaganda machine intent on influencing public opinion against the Jesuit Order, and everything it stood for. They even had their own printers churning out copies of anti-Jesuit classics;* and their greatest recruits for the Order were those who'd already been known as master Jesuit hunters extraordinaire - Bode, Nicolai and Knigge.

* See *Einige Originalschriften des Illuminatenordens*, p. 221; cf. Augustin Barruel, [*Memoirs Illustrating the History of Jacobinism*](#) [1798], Real-View-Books Classics Reprint, 2002, p. 586.

Weishaupt didn't publish "a plan to help the Jesuits take over the World," either. Nonsense! Weishaupt had a plan alright, but it was for the Illuminati (after having vanquished the Jesuits completely and utterly) to be the sole arbitrator over the direction of the entire Enlightenment: an anarchistic, Rousseauian-primitivist, Archimedean lever for social reorganization. Weishaupt was a narcissistic megalomaniac, and this was the main reason why his second in command, Baron von Knigge, had finally quit in a huff. Furthermore, Weishaupt's plan wasn't published by him; it was published by the Bavarian authorities after raids into the domiciles of von Zwack (1786) and de Bassus (1787), respectively: *Einige Originalschriften des Illuminatenordens* (1787), and *Nachtrag von weitem Originalschriften, welche die Illuminatensekte* (1787).

Quote: *This Plan is laid out in a book called "Proofs of a Conspiracy" by John Robison, in 1798, and is discussed in other books as well: "Weishaupt had long been scheming the establishment of an Association or Order, which in time, should govern the world! In his first fervor and high expectations, he hinted to several ex-Jesuits the probability of their recovering, under a new name, the influence which they formerly possessed, and of being again of great*

service to society, by directing the education of youth of distinction, now emancipated from all civil and religious prejudices." -Proofs of a Conspiracy, John Robison, pg. 59

This reveals the author's dishonesty. The quote is taken out of context. Here's what should have been cited, pp. 58-9 (the short excerpt above italicized, and with my own bold emphasis).

... the emancipation of his young hearers from the terrors of superstition. I suppose also that this was the more agreeable to him, as it procured him the **triumph over the Jesuits, with whom he had long struggled for the direction of the university.**

This was in 1777. *Weishaupt had long been scheming the establishment of an Association or Order; which, in time, should govern the world. In his first fervour and high expectations, he hinted to several Ex-Jesuits the probability of their recovering, under a new name, the influence which they formerly possessed, and of being again of great service to society, by directing the education of youth of distinction, now emancipated from all civil and religious prejudices.* He prevailed on some to join him, but they all retracted but two. After this disappointment Weishaupt **became the implacable enemy of the Jesuits**; and his sanguine temper made him frequently lay himself open to their piercing eye, and drew on him their keenest resentment, and at last made him the victim of their enmity.

Now, with the quote fully contextualized, the meaning is clear. Robison basically reiterated what I have already said herein. Robison's points are thus: 1) there was a struggle with the Jesuits at the University of Ingolstadt; 2) Weishaupt's liberal teaching methods had gained him the upper-hand as far as the indoctrination of young minds; 3) he instituted his Illuminati as a means to maintain supremacy - though, unbelievably, as has already been pointed out by many, Robison gets the date wrong of when the Illuminati had actually been instituted (1777, as opposed to 1776); 4) he had solicited some "ex"-Jesuits, enticing them with a promise of gaining a semblance of the power which they had previously held; 5) in the end most didn't fall for it - except for two; and 6) this caused more acute anti-Jesuitism ("*became the implacable enemy of the Jesuits*") on the part of Weishaupt, and *ditto* for the Jesuits.

It is not clear who the Jesuits were that Weishaupt had tried to recruit, but one thing is for sure: his greatest mistake was allowing the likes of Johann Sulpitius Marquis de Cosandey (*Xenophon*=alias), Joseph von Utzschneider (*Hellanicus Lesbius/Seneca*), Georg Grünberger (*Archytas*), Vitus Renner (*Anaximander*) and Georg Maximilian Johann von Dillis (*Timagoras*) to join - all of whom had extensive connections with the Jesuits and/or were priests (such as the first and the last), and were, in the end, as defectors and denunciators, *the* cause of the persecutions of the Order in Bavaria.

Another quote from Robison (a letter from Zwack to Weishaupt) which "Religious Counterfeits" neglected to show its readers, is: "By the activity of our Brethren [the Illuminati], *the Jesuits have been kept out of all the professorial chairs at Ingolstadt*, and our friends [the Illuminati and Masons] prevail ... We have been *very successful against the Jesuits*, and brought things to such a bearing, that their revenues, such as the Mission, the Golden Alms, the Exercises, and the Conversion Box, are now under the management of our friends" (Robison, op. cit., p. 114; emphasis mine). And this: "Philo [Baron von Knigge] had gained his good opinion by the *violent attack* which he had published *on the Jesuits* and Rosycrucians [sic] by the orders of Spartacus [Weishaupt]" (Ibid., p. 161; emphasis mine).

It doesn't get any more straightforward than this. The mutual antagonism was palpable, and had achieved legendary status by the time Robison wrote those words more than ten years later.

What we have just learned is that the real facts about the Illuminati were the *exact opposite* of what the Jesuits=Illuminati purveyors would have you believe. By selective quoting and convenient omission, the Religious Counterfeits' have deprived their readers of the fact that Robison had an opinion (based upon primary documents and contemporary knowledge) which was in complete contradiction to that of their own. This is a favorite tactic of the really bad conspiracy theorists; whole volumes - an entire house of cards - are built upon this ruse.

Eric Jon Phelps utilizes the same technique. In his *Vatican Assassins* (p. 225), for instance, he ostensibly quotes from Nesta Webster. However, the excerpt omits some crucial remarks, which, if they had been left in, would have challenged his theories, even to the point of having the opposite desired effect.

What follows is a side-by-side comparison of the relevant material. On the left as it appears in Webster's [*Secret Societies & Subversive Movements*](#), and on the right as Phelps has quoted it.

***Secret Societies & Subversive Movements*
[1924], A&B Publishers Group, 1998, pp. 196-7:**

Vatican Assassins, Second Edition, 2004, p. 225:

That Weishaupt was not the originator of the system he named Illuminism will be already apparent to every reader of the present work...

How did these Oriental methods penetrate to the Bavarian professor? According to certain writers, through the Jesuits. The fact that Weishaupt had been brought up by this Order has provided the enemies of the Jesuits with the argument that they were the secret inspirers of the Illuminati. Mr. Gould, indeed, has attributed most of the errors of the latter to this source; Weishaupt, he writes, incurred "the implacable enmity of the Jesuits, to whose intrigues he was incessantly exposed." ***In reality precisely the opposite was the case, for, as we shall see, it was Weishaupt who perpetually intrigued against the Jesuits.*** That Weishaupt did, however, draw to a certain extent on Jesuit methods of training is recognized even by Barruel, himself a Jesuit, who, quoting Mirabeau, says that Weishaupt "admired above all those laws, that régime of the Jesuits, which, under one head, made men dispersed over the universe tend towards the same goal; he felt that one could *imitate their methods whilst holding views diametrically opposed.*" [Emphasis mine]

"That **Weishaupt** was not the originator of the system he named 'Illuminism' will be already apparent to every reader of the present work . . . How did these Oriental methods penetrate to the Bavarian professor? According to certain writers, through the Jesuits. The fact that Weishaupt had been brought up by this Order has provided the enemies of the Jesuits with the argument that they were the secret inspirers of the **Illuminati** . . . That Weishaupt did, however, draw to a certain extent on Jesuit methods of training is recognized even by **Barruel**, himself a Jesuit [*and the most influential historian of the French Revolution*], who, quoting **Mirabeau**, says that Weishaupt, 'admired above all those laws, that régime of the Jesuits, which, under one head [the Jesuit General], made men dispersed over the universe tend towards the same goal . . . ' " [Emphasis added (by Phelps)]

What a candid writer would do in a situation like this would be to quote the entirety of the excerpt. If the author's theory is really all it's cracked up to be, they should easily be able to reason away the appearance of these contradictory views. Instead, Phelps twists the quote to suit his own agenda: Webster was saying the exact opposite to what Phelps had attempted to insinuate.

Further, Webster was no fool. She intelligently and correctly assessed the situation:

The fact is that the accusation of Jesuit intrigue behind secret societies has emanated principally from the secret societies themselves and would appear to have been a device adopted by them to cover their own tracks. No good evidence has ever been brought forward in support of their contention. ... The Marquis de Luchet, who was no friend of the Jesuits, shows the absurdity of confounding their aims with those of either the Freemasons or the Illuminati, and describes all three as animated by wholly different purposes.

In all these questions it is necessary to seek a motive. I have no personal interest in defending the Jesuits, but I ask: what motive could the Jesuits have in forming or supporting a conspiracy directed against all thrones and altars? It has been answered me that the Jesuits at this period cared nothing for thrones and altars, but only for temporal power; yet--even accepting this unwarrantable hypothesis--how was this power to be exercised except through thrones and altars? Was it not through princes and the Church that the Jesuits had been able to bring their influence to bear on affairs of state? In an irreligious Republic, as events afterwards proved, the power of the whole clergy was bound to be destroyed. The truth is then, that, *far from abetting the Illuminati, the Jesuits were their most formidable opponents, the only body of men sufficiently learned, astute, and well organized to outwit the schemes of Weishaupt*. In suppressing the Jesuits it is possible that the Old Régime removed the only barrier capable of resisting the tide of revolution.

Weishaupt indeed, as we know, detested the Jesuits, and took from them only certain methods of discipline, of ensuring obedience or of acquiring influence over the minds of his disciples; *his aims were entirely different*. (Webster, op. cit., pp. 198-9; emphasis mine)

This is what you call a measured and rational summation. It conforms to the historical facts in every conceivable way. Unlike the "Religious Counterfeits" and Phelps, Webster had read the Original Writings of the Illuminati. And, as I've said before, these writings - confiscated against their will - make it clear that Illuminati intrigue was constantly being directed against the, incalculably-hated, Sons of Loyola. Ironically, in this respect, Phelps *et al.* are brothers in arms with Weishaupt, the Illuminati, radical Freemasonry, and especially the later 19th century occult movement of Theosophy. (Madame Blavatsky's *modus operandi* was in keeping with the tradition of her antecedents. Her fear and hatred of the Jesuits bordered on the pathological: see, for instance, "[Theosophy of Jesuitism](#)," "[Jesuitry and Masonry \(1 of 6\)](#)," "[Jesuitry and Masonry \(2 of 6\)](#)," "[Jesuitry and Masonry \(3 of 6\)](#)," "[Jesuitry and Masonry \(4 of 6\)](#)," "[Jesuitry and Masonry \(5 of 6\)](#)," "[Jesuitry and Masonry \(6 of 6\)](#)," and "[Was Cagliostro a 'Charlatan'?](#)")

The Stratagems of Weishaupt, Knigge, Nicolai, and Bode

Anti-Jesuits alleged that Jesuits were engaged in a vast conspiracy aimed to destroy the new revolutionary order. Jesuits were for the first time accused of having infiltrated Freemasonry, apparently with the purpose of restoring Catholicism to its former glories. Similarities in ritual forms, the hierarchy of membership, and the notion of blind obedience to superiors, as well as claims that the Masons derived from the Catholic Knights Templar and were linked to the Stuart pretender, made such claims plausible. Anti-Jesuits, as before, included both Protestants hostile to Catholicism, led by the publicists, Friedrich Nicolai and Johann Joachim Christoph Bode, and Enlightened Catholics, especially associated with the Illuminati, a secret society that promoted secularism.

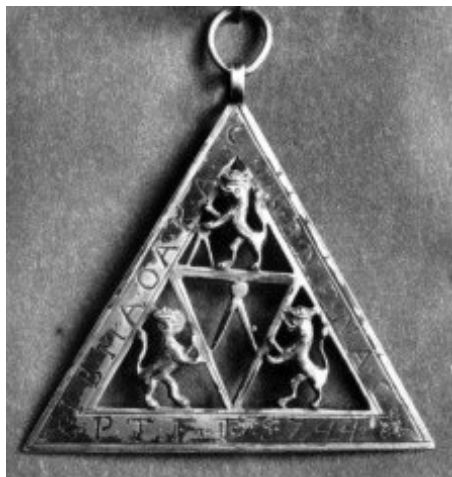
- Roisin Healy, [The Jesuit Specter in Imperial Germany](#) (BRILL, 2003), p. 32.

Opposition to the Jesuits was a central issue for many of the Masonic subgroupings; the Rosicrucians had arisen "almost as a mirror image of the Jesuit Order"; and Adam Weishaupt had conceived the Order of Illuminati as an anti-Jesuit organization modeled upon Jesuitical methods and organizational forms. The Jesuits responded in kind: it was widely believed that the suppression of the Illuminati in Bavaria was instigated by them.

- Maynard Solomon, [*Mozart: A Life*](#) (HarperPerennial, 1996), p. 328.

On 13 March, 1778, Adam Weishaupt (*Spartacus*) wrote a letter to Maximilian Balthasar Ludwig Edler von Merz (*Tiberius*), one of the five original members of the Illuminati and an Areopagite. One section reads: "We have ... in Munich our own printer. It is from there that you'll soon receive, printed at our expense, the *Relatio de strategmatis et sophismatis Polchis S. I.* by Alphonsus de Vargas" (*Einige Originalschriften des Illuminatenordens*, p. 221). That is, *Relatio ad Reges et Principes Christianos De Stratagematis et Sophismatis politicis Societatis Jesu ad Monarchiam orbis terrarum sibi confirmandam* [A Report to the Christian Kings and Princes on the Stratagems and Political Sophisms of the Jesuits For World Domination]; or, as Juan Antonio Llorente has translated its title, *An Exposition made by Alphonsa de Vargas to the Christian Kings and Princes, of the Stratagems and political Artifices which the Members of the Society of Jesus employ to establish a universal Monarchy in their favour, a Work which proves the deceit of the Jesuits towards the Kings and Nations who have received them favourably; their Perfidy and Disobedience, even to the Pope, and the immoderate Desire of Innovation which they have always shewn in Matters of Religion* (see [The History of the Inquisition of Spain, from the Time of Its Establishment to the Reign of Ferdinand VII](#), London: G. B. Whittaker, 1826, p. 280).

First printed at Rome in 1636, Alphonsus de Vargas was one of the pseudonyms of Caspar Schoppe [or Gaspar Scioppius] (1576-1649); and his above mentioned work was recommended reading for all Illuminati initiates. By 1778, Schoppe's *Stratagems and Political Sophisms of the Jesuits* was a classic and a much sought-after work of anti-Jesuitism. Weishaupt, by printing a new edition at the expense of the Illuminati, had put into motion one of the Illuminati's own *Strategmatis*: the Jesuits must be discredited, exposed, hunted and driven out. Weishaupt's personal war with the Society of Jesus had already begun at Ingolstadt University. Now, with the Illuminati in full operation, the growing assets of the Order could be put to use.



The Kassel Strict Observance Lodge 'Zum gekrönten Löwen' [of the Crowned Lion] [medallion](#)
1743

In July, 1780, the Illuminati had managed to insinuate its most zealous initiate thus far: Adolph Franz Friedrich Ludwig Baron von Knigge (1752 Bredenbeck, Germany - 1796 Bremen, Germany). Knigge (*Philo Judaeus*), having been extremely fascinated with secret societies and occultism, applied for membership in Freemasonry at the earliest possible age. The Kassel Strict Observance Lodge 'Zum gekrönten Löwen' [of the Crowned Lion] accepted him into the fold in 1772, and in 1779 he became a knight of the rite of Strict Observance (alias, 'Eques a Cygno' [Knight of the Swan]).

During his formative Masonic years before joining the Illuminati, Knigge had become acquainted with Mason and alchemist, Marburg professor Friedrich Joseph Wilhelm Schröder (1733-78). Schröder imbued him with enthusiasm for the occult sciences. On Schröder, Knigge had said: "What man would not have been fired with zeal for theosophy, magic, and alchymy, in the company of Scroeder [sic]? These were the mysteries of the Strict Observance, in which I was a firm believer, and practised all the evocations of spirits, and other occult ceremonies of the Order!" (In George Oliver, [*The Historical Landmarks and Other Evidences of Freemasonry: Explained in a Series of Practical Lectures, with Copious Notes*](#), Vol. II (New York: Masonic Publishing and Manufacturing, 1867), p. 53 n. 79; cf. Le Forestier, op. cit., p. 210 and Augustin Barruel, op.cit., p. 621.)

Through his correspondences with Johann Georg Wendelstadt - a future high-ranking member of the Illuminati himself,* and also a member of the Strict Observance - it is clear that in 1778/79 Knigge was obsessed with research into alchemy and was dedicated to chasing down old manuscripts in hopes of finding the key to transmuting dross into gold - an apprentice of the Great Work. Having no luck on his own, in August 1778 he decided upon applying for membership into the Golden and Rosy Cross. Schröder was well-connected with the Rosicrucian Order (probably a member) and served as a liaison. Knigge was given a list of preliminary questions for potential candidates. Schröder had assured his friend that, soon, at the proper place and time, Knigge would meet with a member and take the required entry exam. The Golden and Rosy Cross, however, rejected his application and, according to Le Forestier, "he would have to be content with remaining a member of the Strict Observance" (p. 211).

* In Hermann Schüttler, *Die Mitglieder des Illuminatenordens 1776-1787/93* (Munich: Ars Una 1991), p. 164.



Baron von Knigge

Knigge resented the deception of the Rosicrucians, renounced his foolish reveries in alchemy, and was thenceforth determined to radically reform Freemasonry. He condemned the occult sciences to his brother Masons, loudly protested against would-be gold-makers, and attempted to have any mention of alchemy banned within the Strict Observance. Seeking another route - as far away from the occult arts as he could - it was at this time that he developed a primitivist Utopian (socialist) worldview, which, unbeknownst to him at the time, was similar to the ideology of Adam Weishaupt. As historian G. P. Gooch had put it: "The dream of founding a new Order had taken root in his mind; but when he was told that such an Order was already in existence, he asked to be initiated, and brought a number of disillusioned Masons with him" ([*Studies in German History*](#), London, 1948, p. 66).

Knigge's insinuator was Constantin Marchese di Costanzo (*Diomedes*), a member of the Illuminati's Areopagites. Weishaupt was well-pleased with the recruitment of Knigge, who had plenty of connections not only in Freemasonry but within the Hanau court as well. Soon, Weishaupt was personally corresponding with his rising star, even getting a lesson or two on the intrigues and rituals of modern Freemasonry (Knigge subsequently restructured the higher grades of the Illuminati to better incorporate certain features of Masonic nomenclature).

It wasn't long after that Weishaupt encouraged Knigge - and supplied him with the materials - to publish a series of articles on the intrigues of the Jesuits. In March 1781, three articles by Knigge were printed in the journal of the respected Göttingen professor August Ludwig Schlözer (1735-1809). Volumes 8 and 9 of *A.L. Schlözer's Briefwechsel meist historischen und politischen Inhalts* included the articles from Knigge; the most important of which, from the standpoint of Weishaupt, was *Tentatives des ex-Jésuites pour rétablir en Bavière la barbarie et l'Ordre des Jésuites* [The ex-Jesuits' attempts to return barbarity and the Order of the Jesuits to Bavaria]. It admonished the Elector of Bavaria, Karl Theodor to open his eyes toward the machinations of the Jesuits, especially the intrigue at Ingolstadt University. Three extensive documents were included as proof. There was a report signed by four Ingolstadt professors in the faculty of theology, protesting against the pretensions of ex-Jesuit Benedict Stattler (1728-97), who, by

then, was already an outspoken enemy of the Illuminati. The professors decried the fact that Stattler, who should have been thrown out after the suppression of the Jesuits in 1773, was soon after appointed repetitor and in 1780, actually promoted to professor of dogmatics; that the ex-Jesuits now had a total of seven professors on the Ingolstadt faculty when before the suppression of the Order, they had had only three! The next attached-document contained another sharp attack against the Jesuitism of Stattler, specifically mentioning the efforts of Weishaupt and professor Stehler to combat and maneuver against it. And the last document claimed that the "Jesuits sought to reestablish their Novitiate under another name and have propagandized in the monasteries" (Le Forestier, p. 222-3).

At the behest of Weishaupt and the Illuminati, Knigge wrote two more pamphlets which were published in 1781: *Avertissement aux princes allemands, pour les mettre en garde contre l'esprit et le poignard des Jésuites* [A Warning to the German Princes to guard against the spirit and dagger of the Jesuits] and *Ueber Jesuiten, Freymaurer und deutsche Rosencreutzer* [The Jesuits, Freemasons and the German Rosicrucians]. In order to give the writings more weight, in the latter publication Knigge had used a pseudonym: Joseph Aloys Maier, a supposed ex-member of the Jesuits. *Ueber Jesuiten, Freymaurer* was composed of three chapters. The first contained "remarks on the perverse and dangerous principles of the former Society of Jesus," including a sketch of its history and an outline of its members. The second chapter contained a letter on the profane teachings of the Freemasons, and attributed to a former member. The last contained research on the veracity and supposed authenticity of the German Golden and Rosy Cross. The chapter on the Jesuits was culled from documents provided to Knigge by the Illuminati; eleven pamphlets in all, one of which was Louis-René de Caradeuc de La Chalotais' 1762 report to the Parlement de Rennes which was the catalyst for the 1764 expulsion of the Jesuits in France.

Knigge was being used by the hierarchy of the Illuminati. He had significant skills as a writer already, and was thus the perfect choice to pen and publish the anti-Jesuitical screeds: for if he wanted to gain the trust of his new "brotherhood," he'd better do as he was told.

Not only had Knigge written against the enemies of the Illuminati, but he blossomed into the greatest recruiter for the Order (some 500 members, by his own account), while personally reorganizing the system of degrees. For all his efforts - a veritable superstar compared to everyone else - Weishaupt's only reward was to constantly talk about him behind his back. Weishaupt was obviously threatened by Knigge's popularity within the Order, and by 1783 their mutual disdain had finally come to a head.

Two months before Knigge resigned in disgust, he wrote a letter to Illuminatus Franz Xaver von Zwack (*Cato*) on February 25, 1783. His frustration is palpable; his threats serious:

At the behest of Spartacus, I wrote against the ex-Jesuits and the Rosicrucians; I hounded men who had done me no harm; I caused disarray in the Strict Observance and drew the best of them to us; I gave them a great idea of the dignity of the Order, its power, its age, the excellence of its leaders, of the perfect fit for [Strict Observance's] senior members, the importance of the knowledge they possessed and its righteous intentions; these people, who now show so much activity in our favour, but remain very committed to religiosity, feared that we intended to spread deism: I have therefore tried to convince them that the Grand Chiefs [of the Illuminati] had no such intention. However, little by little, I do what I please. Let us suppose, then:

1. That I let the Jesuits and the Rosicrucians know who is persecuting them;
2. That I reveal, if only to a few people, the small, insignificant origin of the Order;

3. That I prove to them, by my designs, that I have established part of the degrees myself;
4. That I tell them how, after what I have done for the cause, I must endure mistreatment;
5. That I make known to them the Jesuitical character of the man who perhaps leads us all by the nose, makes use of us for his ambitious schemes, while we sacrifice all the time as often as his obstinacy requires; perhaps what is to fear from such a man, and such a machine that may or may not be hiding Jesuits;
6. That I give assurance to those searching for secrets to expect nothing;
7. That I reveal the secret principles of the General [Weishaupt] to whom religion is overrated;
8. That I discovered how much this work is new and the weak bases upon which it relies;
9. That I draw the attention of the Lodges to a hidden Association behind which lies the Illuminati;
10. That I align myself anew with Princes and Freemasons;
11. Furthermore, that I find a more solid plan, less selfish, more enlightened, based entirely upon honesty and liberty; that I initiate the best minds with whom I am still acquainted; that in every area I'll secretly initiate recruits [already] insinuated by the Illuminati, so that thereafter I would be well-informed;
12. That even in Greece [Bavaria] I would give information to certain people, in addition to disclosing the founder and all the rest;
13. That I sound the alarm in Rome [Vienna] through the intermediaries of Princes, to Numenius and the Rosicrucians!

Nachtrag von weitem Originalschriften, welche die Illuminatensekte, I, pp. 112-14

Threat #5 is probably tantalizing to the Jesuits=Illuminati crowd. So be it; at least I didn't suppress it. I offer but one observation: paranoia is the one common denominator of any secret society worth its salt! Admittedly, in terms of despotism and totalitarian proclivities, Weishaupt had out-Jesuited the Jesuits.

Number thirteen is the most significant. The Rosicrucians - who had already openly declared war on the Illuminati - were perhaps even more detested than the Jesuits. Vienna was one of their strongholds. Numenius (Count Franz Joseph von Kolowrat-Liebensteinsky) was a recent recruit in the Illuminati; was well-connected with the Imperial court; and had been entangled with the entire milieu of Viennese Rosicrucianism. And Weishaupt, with trademark subterfuge, made it his pet project to try and cure the noble of his mystical inclinations. To threaten to reveal the secrets of the Illuminati to the Rosicrucians was more serious than spilling the beans to Jesuits.



Christoph Friedrich Nicolai (*Lucianus*): Novice, March 1782; Illuminatus Minor, April 1782; Regent and Prefect of Berlin, 1784

Another Illuminatus, Christoph Friedrich Nicolai (1733-1811), picked up where Knigge left off; the latter had even insinuated the former into the Illuminati in March 1782. As an introduction, here's a brief sketch from Klaus Epstein (op cit., p. 40; emphasis mine):

[Nicolai] was ... a prolific and gifted writer, and above all the possessor of an uncanny instinct concerning what the German reading public wanted at any specific time. His didactic novels lampooned with equal vigor intolerant orthodoxy, mystical pietism, romantic enthusiasm, and manipulative Rosicrucianism; *his main phobia, open and veiled, was the Jesuits, whom he feared in a manner suggesting a pathological obsession.*

Nicolai had of course been the longtime editor of the *ADB* (*Allgemeine Deutsche Bibliothek*), extant from 1765-1806. A mammoth undertaking, this publication functioned as the heart of the German/Prussian Enlightenment itself. For forty years the *ADB* reviewed and critiqued nearly the entire prose output of the time. Nicolai seemed to be even-handed in most areas, except for two: critical philosophy and matters relating to Catholicism. On these two points Nicolai decreed the *ADB* take an unmitigated ideological stance. In correspondence with Albrecht Georg Walch about the latter's intention on reviewing for the *ADB* some new books originating in Catholic Würzburg, for instance, Nicolai had admonished: "we must view matters from a Protestant rather than a Catholic perspective." He reminded Walsh of the "incredible stupidity that still prevails among Catholics"; and while remarking on a new book by Catholic historian Michael Ignatz Schmidt (1736-1794), in which he judged the Reformation "in a most irresponsible manner," Nicolai remarked, "[t]his is unforgivable ... and we Protestants must contradict such things, so that prejudices are not once again introduced in place of the truth" (in Pamela Eve Selwyn, [*Everyday Life in the German Book Trade: Friedrich Nicolai as Bookseller and Publisher in the Age of Enlightenment*](#), Penn State Press, 2000, p. 267).

In the exact time frame of Nicolai's insinuation into the Illuminati (early 1782), he had also "started the campaign of the Berlin Enlighteners against what they perceived as the Catholic threat against the Enlightenment,"* by publishing his pseudo-historical book on the Knights

Templar: *Versuch über die Beschuldigungen, welche dem Tempelherrenorden gemacht worden, und über dessen Geheimnis; nebst einem Anhang über das Entstehen der Freimaurergesellschaft* [roughly: Essay on the Accusations against the Templars, and the Secret of the Order; with a Dissertation on the Origins of Freemasonry]. It included the oft-claimed Templar origins of Freemasonry as well as endorsing the then-prevailing anti-Catholic, Masonic theory that Jesuits had tampered with the high degrees of Freemasonry (*ala* the Young Pretender, the Jacobites, Chevalier Ramsay, the "Scottish" degrees or *Ecossais* Lodges, and the "Unknown Superiors" of the Templar-obsessed Rite of Strict Observance).

* Karl Friedrich Bahrdt, [*The Edict of Religion: A Comedy; And, The Story and Diary of My Imprisonment*](#), eds. John Christian Laursen, Johan Van Der Zande, Lexington Books, 2000, p. 67n.5

In turn, Nicolai's collaborators at the popular *Berlinische Monatsschrift* [Berlin Monthly Journal] started publishing material against "crypto-Catholics" around 1784. "The argument," [writes Masonic historian Alain Bernheim, 33°](#), "began with the alleged secret influence of the Jesuits' Order upon protestant circles and developed in attributing them the salvation of the Strict Observance by the Clerics. The *Monatsschrift* was foremost in the story together with Nicolai and Bode." Also, in January 1785, the *Monatsschrift* published an attack against the crypto-Jesuitism of a high-degree member of the Strict Observance, Lutheran pastor [Johann August Starck](#). It was a veiled attack - for those in the know - referring to him as "a theologian well-known for his writings, about whom it is said almost openly that he is not only affiliated to the Jesuits but actually belongs to the Jesuits of the fourth class who must take special vows in order to be sent on special missions" (Bernheim, op. cit.)

The *Berlinische Monatsschrift* was the official organ of the secret society known as the Berlin Wednesday Society ('[Mittwochsgesellschaft](#)'; 1783-98) internally referred to as the Society of Friends of Enlightenment ('Gesellschaft der Freunde der Aufklärung'). Nicolai was one of the twelve founding members of the society, which soon included a few other Illuminati (von Leuchsenring and von Goecking), along with the most famous names of the Berlin Enlightenment. Their goal was to fight obscurantism - viz. theocracy, Jesuitism, Rosicrucianism, orthodoxy, etc. - and effect public policy in favour of the rationalist ideals of the *Popularphilosophen*. (See my forthcoming book.)

The *Berlinische Monatsschrift's* most successful campaign against the so-called crypto-Jesuits began in its March 1788 issue with the publication of some diaries by Charlotte von der Recke. Supposedly, she was a former co-Mason in the Egyptian rite of Count Cagliostro. Recke accused Cagliostro of being a "dangerous Jesuit" who had cast his mystic spell on the credulous. Later, the diaries were published in Russian "with a preface by the German editor, Nicolai, who reasserted and supported the author's thesis" (Raffaella Faggionato, [A Rosicrucian Utopia in Eighteenth-Century Russia: The Masonic Circle of N.I. Novikov](#), Springer, 2005, p. 191). Nicolai soon published another book from Recke, this time for his insatiable readership in Germany. The Berlin Enlightenment's favorite whipping-boy, Starck, was her newfound enemy.* The book was excerpted in installments (1788-9) in the *Berlinische Monatsschrift*. According to Raffaella Faggionato, Recke accused the mystic Mason of "allegedly planning a Catholic Jesuit restoration hidden beneath the mystical and magical show of the clerico-Templar doctrine that he was propagating." (Ibid.)

* Starck would have his revenge, however. He subsequently published one of the most convincing tomes of anti-Illuminati literature then extant; his *Der Triumph der Philosophie im 18. Jahrhundert* [The Triumph of Philosophy in the 18th Century] (2 vols., Germantown, 1803).



Johann Joachim Christoph Bode (*Aemilius/Winefried*): Initiated into Freemasonry at the Hamburg Lodge 'Absalom' in 1764; member of the Strict Observance (alias "a Lilio convallium"); 1782-86, 'Absalom' Master of the Chair; Illuminatus minor, 1782; Illuminatus major, 1783; Upper Saxony Provincial, 1784; 1785-93, the *defacto* head of the Illuminati

The most important member of the Illuminati that Knigge had personally recruited - at the famous Congress of Wilhelmsbad, in the summer of 1782 - was Johann Joachim Christoph Bode (1730-1793). With a take-no-prisoners attitude, J. J. C. Bode was one of the most respected Freemasons in all of Germany and even more of a zealous rationalist than Weishaupt himself.

Bode was already completely obsessed with discovering hidden Jesuits in Masonry, and would soon warn his Superiors about the danger lurking within. "Brother Bode," writes René Le Forestier,

Eques a Lillie Convallium, Director of the 7th Province of the Strict Observance, arrived at the conviction that the Jesuits had invented Templar Freemasonry, first to support the cause of Catholic Stuarts, then, after the suppression of the Order, to maintain secrecy and combat Protestantism. He thought that Johnson, Hund, Starck, the Clerics, Gugomos, Waechter - who claim to have brought secret knowledge back to Rome - and the whole of the Swedenborgian Illuminés were either emissaries or instruments of the disciples of Loyola, and he was preparing to warn the Superiors of the Strict Observance of this intrigue.

- Le Forestier, op. cit., p. 186

And warn he did; in a long manuscript addressed to the Superiors of the Strict Observance on September 19, 1780. Le Forestier, who read the circular in full, gives three examples (p. 361n.2) of the type of arguments Bode had utilized: 1) That Hiram Abiff's murderers - two rebels - "symbolize the Roman Catholic hierarchy destroyed by Luther and Calvin"; 2) "The Sprig of Acacia, so dear to Freemasons, looks exactly like the sign of the Bishop" (huh?); and that 3) Baron von Hund (the founder of the Strict Observance) had told the tale of being received into an already extant Masonic Templarism by an Eques a Penna Rubra [Knight of the Red Feather] in the 1740s, but was sworn to conceal his true name. The third was further elaborated upon. Bode said he had come across an historical episode which backed up his "hidden Jesuits behind Templar Masonry" theory. While reading *History of the Jesuits* (1760), by his friend Hardenberg,

he came across a story about some Jesuit prisoners captured after a battle in 1759. Apparently, one of them wore a helmet adorned with a *red feather*, and "a red Hussar costume with loose sleeves with a chain around his neck. Bode concludes without hesitation that the Jesuit prisoner, father Lenanez, was in fact the *Eques a Penna Rubra* mentioned by Hund; that what he was wearing during combat was the collar of the Strict Observance as well as the coat of a Prefect [a grade within the rite]; and that the author had mistakenly confused the outfit with the vestments of a Hussar" (ibid.)

The first two points seem like gibberish, and hardly even imaginative. The third, however, must surely have piqued the curiosity of his fellow Jesuit paranoiacs. It strikes to the heart of the mystery.

The gist of the tale is this: In the 1750s Baron von Hund started advertising a new rite amongst his Masonic brethren. He claimed it descended directly from the Knights Templar. When pressed for further details, he finally revealed that while in Paris in the early 1740s, he was initiated into some higher degrees - a secret order of Templars - and dubbed a Chevalier Templier. The master initiator was an "Unknown Superior," who had only been identified to him as 'Knight of the Red Feather.' He further elaborated that, shortly after the ceremony, he was brought before none other than Charles Edward Stuart (Bonnie Prince Charlie; the Young Pretender) himself, whom he assumed was also an "Unknown Superior" of the Order. All the elements are present from the start for an imaginative anti-Catholic theorist to run amuck: (Catholic) Jacobites, (Catholic) Stuart pretenders, (Catholic) Knights Templar, (Catholic) Unknown Superiors - *oh my!* The one thing that nagged at everyone, however, was the identity of the master string-puller himself, this Knight of the Red Feather. Everyone had a crack at it - it was a favorite pastime - and Bode was but one in a long line of hypothesizers. While Bode was unsurprisingly looking for a Jesuit, Michael Baigent and Richard Leigh, still chasing the mystery some 200 years later, believe they have cracked the case. In [*Temple and the Lodge*](#) (Arcade Publishing, 1991), pp. 196-8, stemming from access "to the papers of a group called 'Stella Templum'," the Knight of the Red Feather, they claim, was identified in the heretofore unknown archives as one [Alexander Montgomery](#).

Bode was relentless in his efforts to warn his Masonic brothers of Jesuits concealed in Masonry. When Knigge approached him at the Wilhelmsbad Congress as a potential recruit, Bode stipulated a condition that Knigge prove the Order of the Illuminati were the implacable enemies of the Jesuits; he also requested permission to print and distribute some of his materials on Jesuitry in Masonry to the brethren of the Order (*Nachtrag von weitem Originalschriften, welche die Illuminatensekte*, I, pp. 218-20). But Bode had already been making his own discreet inquiries into the Illuminati and was impressed with what he'd heard; he didn't need much convincing: the grade of Illuminatus Dirigens* was read in full, along with passages from Knigge's above-mentioned 1781 pamphlet, *Ueber Jesuiten, Freymaurer und deutsche Rosencreutzer* (see Le Forestier, op. cit., p. 370 and n.4).

* This includes the long Rousseauian (socialist) speech by Weishaupt on original primitivist perfection; the evils of private property and government, nationalism and patriotism; and the despotism of throne and altar.

Another example of Bode's zealous efforts to rid Masonry of Jesuitism (superstition and mysticism) was when he had sent one of his signature manifestos to the heads of the 1787 Masonic convention in Paris, convoked by the notorious 'Philalèthes.' That act, along with his trip to Paris in the summer, would ultimately win for the Illuminati some prized members of the powerful Paris Lodge 'Les Amis Réunis,' and a secret Illuminati cell in France - the details of which can be read in my forthcoming book.

Conculsion

The roll-call of "Jesuit hunters" within the Illuminati would be long indeed, if I were to list and recount the actions of them all. A good number of Viennese Illuminati, for instance, were well-known polemicists against the Sons of Loyola; and they were some of the most talented satirists and poets of the Enlightenment. But this article was not meant to be exhaustive. I merely felt that, given the rampant twisting of history by some conspiracy theorists, this story desperately needed to be told.

If you're searching for secret Jesuitical influence during the 18th Century, it's not that difficult to find. My feeling is that some of the concerns about Templar-masonry do seem warranted. The sudden appearance of Templar and Scottish-Jacobite-Stuart allegiance among Masonic aristocrats during the 1740s and 50s has the smell of a phenomenon from without; and the Jesuits and the Vatican - it is pretty obvious - would have had the most to gain from the introduction of such beliefs. That the Jesuits had infiltrated the Golden and Rosy Cross, there is no doubt. The Jesuit court confessor to the Bavarian Elector Karl Theodor, the hated and detested Ignaz Franck, as mentioned above, was the head of the Munich Rosicrucian Circle. The alliance between the Rosicrucians and the Jesuits during the 18th Century is not difficult to spot once you dig a bit under the surface; and I can't help but marvel at how incredibly ironic that is. For when the original Rosicrucian manifestos appeared on the scene in 1614, a prominent theme was denunciation of the Jesuits. According to the late Francis Yates, "the illuminated wisdom of the *Fama* ... makes strongly anti-Jesuit remarks ... [and] is setting forth an alternative to the Jesuit Order." The general "intention is clear," she says, an "intention of associating the first Rosicrucian manifesto with anti-Jesuit propaganda" ([*The Rosicrucian Enlightenment*](#), Routledge Classics, 2004, p. 59).